CHRISTS Kingdome.

Described in seuen fruitfull Sermons *vpon the second Psalme.*

By RICHARD WEB Preacher of Gods word.

The Contents whereof follows after the Epistles.

MATH. 6. 33.

Seeke first the Kingdome of God, and his Righteousnesse, and all these things shall be ministred vnto you.

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TO THE RIGHT WORSHIPFVL, AND HIS VERY GOOD FRIENDS, MAISTER DOCTOR SINGLETON, PRINCIPALL of Brasen-nose Colledge in Oxford, together with all the *worthy and learned Fellowes of that House*; Mr. WILLIAM DVTTON, and Mr. RICHARD DASTON Iustices of Peace, Mr. Doctor SEMAN Chancelor of *Gloceſter*, and Mr. HENRY AISGILL Preacher of Gods Word, *R. W.* wiſheth *all happineſſe in this world and eternall glory in the world to come.*

THERE are three ſorts of Kingdoms (right Worſhipfull) much ſpoken of in the ſacred volumes of the Almighty. The firſt is the kingdome of God, as it is ruled by Chriſt the Mediator of the new Teſtament, whom the Father hath conſtituted the head of his Church. The ſecond is the Kingdome of Man, as he is ſet vp in authority aboue others, by the ordinance of the moſt High, to command his people at his will, and according to his lawes, of whom he hath receiued his place of Regency. The third is, the Kingdome of Sathan, as he is the Prince of darkeneſſe, and the

God of this world, ruling in the children of darkeneſſe, and raging againſt the children of light. Of theſe three Kingdomes the firſt and the laſt are oppoſite, like the fire and the water; & ſo contrary one vnto the other, that there can neuer be any good agreemēt betwixt them, but deadly hatred and enmity for euer. For this is the immutable voyce of the Almighty. *I will* (ſaith the Lord to the diuell) *put enmity betweene thee and the woman, and betweene thy ſeed and her ſeed. He ſhall breake thy head, and thou ſhalt bruiſe his heele.* But as for the midſt of them, it is ſubordinate vnto them both, and of ſuch a flexible nature, that it is content to participate with either ſide. For it is neither wholly for Chriſt, nor wholly for Satan; but it ſelfe comprehending vnder it the whole race of mankinde, whereof ſome are good, and others bad, doth yeeld foorth ſubiects both for Chriſt, and for Satan: the children of light being the ſubiects of Chriſt, the children of darkeneſſe the ſubiects of Satan. Thus do Chriſt and Satan hold their Kingdoms in the Kingdome of man. So that though there be three diſtinct Kingdoms, yet there are not three diſtinct places for the adminiſtration of theſe Kingdomes, but the place is but one, and the ſelfe ſame for them all. In regard whereof euery perſon muſt carefully looke to himſelfe, whether liuing in the kingdome of Man, he doth belong to Chriſt, or to the diuell. For of neceſſity he muſt be a ſubiect to the one of them, or to the other, conſidering that no man can ſerue two maiſters. If we belong to Chriſt, we are happy, & ſhall haue this comfortable ſaying deliuered vnto vs at the laſt, *Come ye bleſſed children of my Father, receiue the Kingdome of God, which is prepared for you from the beginning of the world.* But if we appertaine to the diuell, we are in a pittifull caſe, and ſhall haue this dolefull ſentence pronounced againſt vs at the day of iudgement:

Depart

Depart ye cursed into everlasting fire, prepared for the diuell and his Angels. Now how men do cary themselues in regard of these Kingdomes, & what they should also do in respect thereof, *Dauid* who was himselfe a King, and a singular Prophet of the most High, hath notably described vnto vs in his second Psalme, which spendeth it selfe wholly vpon that subiect. The which Psalme of his I haue handled, & preached ouer amongst my people; but the Lord, that is the searcher of the heart, doth know, that whosoeuer I be now content to let my Sermons vpon the same go in common for the common good of all, and to commit them to the ballance of Gods Sanctuary for the profit of his Saints; yet when I preached them at the first, it was neuer once intended by me, that they should come to the presse. And therefore the whole discourse was so framed both for matter and manner, as might best fit the necessity and capacity of the present Auditory, whose benefite I did chiefly respect, and vnto whom I did accommodate my selfe, as in other matters, and as at other times I was wont for to do.

Howsoeuer being thus penned out, in simplicity of spirit, & plainenesse of phrase, without all eloquence of speech, and gloriousnesse of style, and being now ready to come to the view of the world, I make bold to present them vnto you (right Worshipfull) to whom if they be worthy of any respect, they do belong in many respects. For as your loue to Christ, wherein you passe many others of your ranke and order; your office vnder Christ, by which you are, as it were, Kings in his Kingdome, reigning ouer other Kings: your hatred to them, which are out of Christ, whereby you are carried with some indignation against the Man of sin, and those which are in a confederacy with the arch-enimy of our soules: and lastly, as your kind

affection to them, which are in Christ, and for Christ, which hath moued your tongues to commend them, and your hands to helpe them, do seeme to challenge this worke, which doth intreate of Christ and his kingdom, and to claime it for their owne; not much vnlike to that of *Titus Pomponius Atticus*, who had that Treatise which *Tully* made of old age, committed to him, because he was a man well stricken in age; or that of *Theophilus*, to whom *Luke* the Euangelist did consecrate the History of Christ, for that he was a friend of Christ, and one that loued him well. So your vndeserued fauours towards me in particular, do of right vendicate the same, considering that these are the first fruites of all my labours, which I haue taken in this sort, and after this manner, since my comming to that place, where now I am, and which I receiued by your meanes; some of you being Commissioners appointing that annuall stipend for the continuall maintenance of a Preacher amongst vs, which our recouered lands will affoord; and others being Patrones presenting me to the same. In lieu whereof, as they are in that regard most due vnto you, so I do here present them vnto you, as a testimony of my minde, which is well affected towards you, and as a token of my thankefull heart, which would recompence you better, if I could. If you iudge them worthy, vouchsafe them, I pray you, your patronage: if not, your pardon: at least your gracious and fauourable acceptance, according to the kindnes of your nature, & wonted courtesie in other matters. The which thing if I shall vnderstand you do, it shall not onely greatly reioyce mine heart, but make me much indebted vnto you for the same.

The Lord for his Sonnes sake grant, that this labour of mine may be accepted of the Saints, and tend to Gods glorie: And I heartily beseech the Lord, the God of all

grace

grace, and giuer of all blessings, that he would so multiply his heauenly graces vpon you, that you may alwaies walke worthy of the Lord, and please him in all things, battering downe continually the kingdome of Sathan, and setting vp the kingdome of Christ to the vttermost of your powers; that so many soules may be saued by your meanes, and you your selues haue the greater weight of glory bestowed vpon you at the day of iudgement, when all persons shall be rewarded according to their workes. And so craving pardon for my boldnesse I ende, and humbly take my leaue. *Redborough* the twentieth of August. 1610.

Your Worships to be com-

manded in the Lord,

Richard Web

THE

To the Christian Reader all grace and peace.

CHristian Reader, the whole care and burthen of the Ministery of the Lords word, is, or at the least ought to be, how to bring men to the liuing God, & to pull them out of the kingdome of Satan, that they might be planted in the Kingdome of Christ. Euery one should helpe forward this worke, which is the greatest, and the most honorablest worke in all the world. The miserable estate wherin they are, who do remaine vnder Satan and his dominion, (as all men do by nature:) and the most blessed condition that they are in, who are vnder Christ and his gouernment (as none are but by grace:) should moue men sufficiently thereunto. For mine owne part, what I haue done this way, these Sermons of mine in part will shew thee. Reade thē at thy leasure, & marke them well: begin not alone, but make an end. For haply (as it is in S. Iohns *Gospell) the best wine is reserued till the last. VVhen thou hast ended, if thou receiuest any profite thereby, blesse thou the name of thy God for it, vnto whom all honour and praise do belong; and pray also vnto the same God for me, the instrument therin of thy good; that so I may alwaies stand fast in the truth, and increase daily in all heauenly graces, to the honour of his name, and the good of his Church. Our daies (thou knowest) are corrupt and full of sinne, and we our selues are very fraile and weake: looke therefore to thy selfe, and keepe thine heart with all diligence. Run not with the world, neither decline after vanity, but cleaue fast vnto thy God, come life or come death: and be thou sure euermore to worke out thy saluation with feare and trembling, and so fare thee well most heartily in the Lord.*

Thine for thy good euer in the Lord,
R. W.

The

The principall matters, which are handled in euery Sermon.

The Contents of the first Sermon.

THe Author, Summe, and Diuision of the whole Psalme.

It is proued, that Dauid and Christ had many enimies, according to the letter of the text.

The causes why Christ in the daies of his flesh was reiected by men, albeit he was most worthy of loue and fauour; which are in number 7. whereof 3. are intrinsecall or inward, being inherent in men; and 4. extrinsecall or outward, being wickedly pickt from Christ himselfe.

It is shewed how the enimies of Dauid and Christ were ouercome, and came to fearefull ends.

The godly are vnlikely for foure causes to ouercome their enimies, yet do they preuaile against them: the reasons why, and the vses thereof.

There are foure things in God, for the which the victory doth alwaies go on his side, and theirs whose part he doth take.

It is declared, how the godly do ouercome, euen then, when they be put to death for the truths sake.

God is a patient God, not willing the death of a sinner, but rather that he should conuert and liue: the reasons why, and the vses thereof.

The Contents of the second Sermon.

IT is proued, that Christs enimies did rage and murmure against him in the daies of his flesh, according to the letter of the text.

The multitude and common people of the world are enimies to the Lord and his truth; the reasons why, which are foure; and the vses thereof, which are also foure.

Murmuring is a sin, and to be auoided of Gods children: the reasons why, which are two; and the vses thereof, which are also two.

Eight preseruatiues or remedies against murmuring.

The diuers ends wherefore Questions are proposed.

The acts & deeds of the vulgar sort are so foolish & mad, that wise discreet persons fearing the Lord, may well wōder at thē; with the vse therof.

The Contents of the third Sermon.

IT is proued, that the States of the land did oppose themselues against Christ in the daies of his flesh, according to the letter of the text.
Rich men and great persons haue foure chiefe reasons aboue others to serue the Lord, yet they contemne him most; the reasons why, which are sixe, and the vses thereof, which are foure.
Councels and assemblies are as well against the Lord and his truth, as for him: the reasons why, which are 2. and the vses thereof which are 3.
The wicked haue their Comes, and Exhortations vnto vngodlinesse, with the vse thereof.
There are three causes, why the lawes of God should be regarded by men, yet the wicked do reiect them: the reasons why, which are foure; and the vses thereof, which are two.
There are foure causes, why the godly, do delight in the law of God, and desire to keepe the same.
By resisting Gods lawes men do resist God himselfe: the reason why, and the vses thereof, which are two.

The Contents of the fourth Sermon.

GOd is in all places, at all times, three waies.
Two reasons, why God is said to be in heauen, rather then in any other place.
Gods laughing, what it is, at whom he doth laugh, and the vse thereof.
No power or counsell can stand against the Lord, but downe it must go: the reasons why, which are two; and the vses thereof, which are three.
Men (like Giants) fight against the Lord many waies, but chiefly foure waies.
Gods anger what it is, and the double way, by the which he doth speake vnto man.
The enimies of Gods Church shall be ouerthrowne: the reasons why, and the vses thereof which are three.
The Church of God is like to an hill or mountaine in three respects; with the vses thereof.
The Church of God is said to be holy for three causes; with the vses therof.
God the Father made Christ the King of his Church: the reasons why,

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(respecting his Godhead, and those eight notable vertues which were in him, most worthy of a King) and the vses thereof, which are three.

The Contents of the fifth Sermon.

Christs faithfulnes in opening his Fathers decree, with the vse therof.

Three causes, wherefore Christ published his Fathers decree touching himselfe and his calling.

Euery person must stand vpon his office and calling: the reasons why, which are foure; and the vses thereof, which are three.

An argument to proue, that our Church in England, is the true Church of God, and that our Minsters are the true Ministers of God.

Christ is God, as well as man: the reasons why, which are foure; and the vses thereof, which are three.

There is a fourefold difference betweene the manner of Christs generation, and that which is carnall with man.

All the miracles that Christ did, and chiefly his resurrection from the dead, do shew that he was the Sonne of God.

How we may know whether God hath begotten vs, and whom we are to take for Gods children.

Christs Kingdome is catholike and vniuersall ouer all the world, with the vse thereof.

Men must pray to God for benefites, and by prayer they shall receiue them: the reasons why, and the vses thereof, which are three.

God doth giue to vs more (oftentimes) then we do aske.

Christ doth bruise his enimies, and the manner how.

Malefactors must be punished: the reasons why, which are 4. & the vses therof, which are 3. with an answere to such obiections as are made against the same.

The Contents of the sixth Sermon.

GReat persons, and men of authority, should be formost in repentance, and in the whole worship of God: the reasons why, which are three, and the vses thereof.

Perils and dangers must moue men to repentance and amendment of life: the reasons why, and the vses thereof, which are three.

Men muſt defer no time, but repent out of hand: the reaſons why, which are foure, and the vſes thereof, which are three; with an anſwere to ſuch obiections as are made againſt it.

It is proued that all wicked perſons are fooles, and vnlearned in Gods ſight, with the vſe thereof.

Euery one muſt labour to get wiſedome and to vnderſtand the will of God: the reaſons why, which are 3. and the vſes thereof, which are alſo 3: with an anſwere to ſuch obiections, as are made againſt it.

The courſe that men muſt take to attaine vnto it, ſtandeth in ſixe things.

The euils that do hinder men from it are many, but chiefly three.

The Contents of the ſeuenth Sermon.

MEn muſt worſhip God the Father: the reaſons why, and the vſes thereof.

In euery worke of Gods worſhip, we muſt looke as well to the manner of it as to the matter, with the reaſon and vſe thereof.

Men muſt feare God; the reaſons why, which are 6. and the vſes thereof, which are 2. with a diſtinction of feare, and an anſwere to ſuch obiections as are contrary vnto it; together with the meanes to attaine vnto it, which ſtandeth chiefly in three things.

Men muſt reioyce in God and his ſeruice: the reaſons why, which are 2. and the vſes thereof, which are three; with the profits which come by it, which are foure; and the meanes how to get it, which are two.

Men muſt tremble before the Lord, and be lowly and humble before him: the reaſons why, which are two, and the vſes thereof; with the meanes to attaine vnto it, which are foure.

Men muſt honour and worſhip the Son, as well as the Father: the reaſons why, which are two, and the vſes therof, which are alſo two.

The great and manifold inconueniences or euils, that happen vnto men, who obey not Chriſt, with the vſe thereof.

Thoſe are bleſſed that truſt in Chriſt: the reaſons why, and the vſes therof, which are 3. together with a declaration of thoſe 6. things which are in Chriſt, that are ſufficient to moue our hearts to truſt in him.

SEVEN

SEVEN SERMONS VPON the ſecond Pſalme.

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Prolegomena: or the Generall view of it.

THERE *is a time* (ſaith *Salomon*) *for all things vnder the Sunne*, in *Eccle.* 3. 1. And againe he ſaith in *Prou.* 25. 11. that *a word ſpoken in his place, is like apples of gold, with pictures of ſiluer.* In conſideration whereof, I haue elected this portion of ſacred Writ, to handle here amongſt you, on theſe holy daies, as moſt fitting the time, and perſon, for whoſe ſake they are obſerued; and ſo I hope, will be moſt acceptable vnto you. For the time, (you know) is a time, that is celebrated for the honour of Chriſt our Sauiour, who was borne as vpon this day. And as for this portion of holy Scripture, it is a Pſalme that doth intreate of Chriſt, and of his heauenly kingdome; who though he hath many enimies to withſtand him, yet he ſhall remaine King and Lord for euer.

The Author principall of this Pſalme was God, as he is of all the reſt of the Scripture, according to *Paules* teſtimony in 2. *Tim.* 3. 16. But the Author miniſteriall, or inſtrumentall penman thereof, was the ſweete ſinger of Iſrael, bleſſed *Dauid* the king; as we may ſee by the prayer of the faithfull, in *Acts* 4. 25. For there in plaine termes *Dauid* is named, when they ſay vnto God: *Which by the mouth of thy ſeruant* Dauid *haſt ſaid, Why did the Gentles rage, and the people imagine vaine things? &c.*

The chiefe matter herein handled, is the gracious kingdome of our best beloued bridegroome, the sweete Sauiour of the world. In letter and type it speakes of *Dauid*, and his kingdome; but in spirit and truth of Christ and his kingdome. For that which was figuratiue in *Dauid* (who represented the person of Christ) was all of it most liuely accomplished in Christ, who was represented by him. And therefore you shall finde, that those things which are here deliuered by the Prophet *Dauid*, are applied by the Spirit of God (the best interpreter of all) vnto Christ in particular, and that in three places of the new Testament. The first is in that 4. chapter of the *Acts*, which was quoted before. The second is in the thirteenth chapter of the same Booke, and the thirtieth three verse. And the third and last is in *Heb.* 1. 5. So that by the warrant of these places of diuine Oracle, this Psalme and the things therein contained, are truely and properly to be referred vnto Christ our King. Wherefore in the handling of it, we wil stand chiefly vpon him, and his kingdome, and speake but a little of *Dauid* and his kingdome; onely shewing the verity of it in him, & pressing it as it were, by the way of an allusion, and in the matter of amplification.

The parts of this Psalme are two, *Doctrine* (which some haply would call, a *Narratiue proposition*) and *Exhortation*, (which they would peraduenture stile, an *Admonitorie Conclusion.*) Of these two, *Doctrine* goes foremost, and *Exhortation* comes afterward, according to all good *Methodicall instruction.* For as in the architecture of an house, the foundation must first be well laid, and then afterward the whole building must be framed vpon it, and fastened to it with strong bands and ioints: So in euery orderly and sound *Instruction*, the *Doctrine* must be first, (like the foundation) plainely setting downe the truth of matters, touching faith or manners; and the *Exhortation* must follow vpon it (like the frame of the house) fitting euery thing to the best edification of the hearer, and pressing it closely vpon his soule, with pithy perswasions to worke vpon it, that so it may be framed, according to the image of his creator in that respect. The *Doctrine* begins at the first verse, and reacheth vnto the end of the ninth verse; at which place begins the *Exhortation*, and continues to the end of the Psalme.

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In the *Doctrine* two principall things (as the ſeuerall members thereof) are laid downe. The one is an Oppoſition that is made againſt the kingdome of Chriſt, in the three firſt verſes. The other is the vanity of that Oppoſition, and the woefull eſtate, wherein they ſtand, that make the ſame, in the ſix verſes next following. If you would know the perſons, that doe oppoſe themſelues againſt Chriſt and his kingdome, they are of all ſorts: ſome that are baſe and meane ones, that do rage and murmure againſt him, ſpoken of in the firſt verſe: & others, that are noble and great ones, that do ioine hand & head together to ouerthrow him, mentioned in the ſecond and third verſes. If you would know againe, how all theſe doe ſpeede, they haue ill ſucceſſe, and miſſe of their purpoſe, and runne by this meanes into moſt woefull, and ineuitable dangers. For as they ſhall neuer preuaile, but all their endeauours ſhall come to nought, ſo they themſelues (like rebels and traitours) ſhall be executed, and come to moſt fearfull and ſhamefull ends. And this is ſet out two waies. The one is in regard of God the Father and his Maieſty, againſt whom they haue lifted vp thēſelues, and who doth take his Sons part, and will defend him in his kingdome; in the fourth, fift, and ſixt verſes. For as they can doe him no hurt, not onely in regard of his place, he being in heauen, far out of their reach who are vpon the earth; but alſo of his power, he being ſtrong and mighty, whereas they are but weake & feeble; & one that makes no more account of their conſpiracies, thē a man doth of his aduerſaries forces, whom he hath in meere contempt and deriſion: ſo he is exceeding angry and wrathfull with them, for their rebellion and treaſon; and in this anger and wrath of his he will take reuenge vpon them for it, and make them know and vnderſtand, to their ſhame and griefe, that he himſelfe, and none other, had placed Chriſt in his kingdome, and eſtabliſhed him in the throne of Iſrael, & that he did not vſurpe this authority to himſelfe. The other way is in reſpect of Chriſt himſelfe, who is able to right his owne cauſe, & not onely to defend himſelfe in his kingdome, but alſo to ouerthrow al his aduerſaries, & to bring a perpetual & vnrecouerable deſtruction vpon thē; in the ſeuenth, eight, and ninth verſes. Where you haue two things ſet downe before your eyes to contemplate vpon. The one is a promiſe which hee

doth make, to publish his Fathers decree touching himselfe, and his kingdome; that so his enimies might be daunted the more, and by the due consideration thereof, might be brought (if it were possible) to leaue off their rebellion against him. The other is an opening of this decree by the parts thereof, which are in number two; the one respecting his person, the other his office or gouernment. For his person, he is not onely man, but also God, euen the naturall Sonne of the almighty *Iehouah*, which was, is, and which is to come: and this was proued to be so, as by his miracles, so chiefly by his resurrection from the dead, the Lord shewing by that, that he had begotten him from all eternity. For his office or gouernment, he is our king, and the head of the Church. And touching it two things are recorded. First, the largenesse of it in the eight verse: wherein you may see, how it doth reach from one end of the world vnto the other. Then secondly the power and strength of it in the ninth verse, which is inuincible, and bruysing downe all his aduersaries before him. And this his power he must vse and exercise, as for the defence of his owne faithfull and loyall subiects; so also for the destruction of the forenamed rebels, and of all such as shall at any time conspire against him. And this he is to doe by the vertue of his commission from his Father the Almighty, who did set him vpon his throne, and bestowed this vniuersall and catholicke kingdome vpon him. For he doth in plaine termes enioyne him to this dutie, saying, *Thou shalt crush them with a scepter of yron, and breake them in peeces, like a potters vessell.*

Vpon this stablenesse of Christs kingdome, wherein the aduersaries cannot preuaile, and vpon the inuincible, and reuenging power, wherewith he is armed, able to crush all his enemies in peeces, as the potter doth his earthen vessels, a sweete exhortation is raised vp, wherein all the offenders are aduised to submit themselues to the Lord and his Annointed, whom before they did resist, and withstand: and that betimes without any further delay, that so they may not perish, but be saued; in the three last verses. Wherein remember you, what is required of them. In summe, it is nothing else, but a present repentance, or amendment of life; but the parts of it are two, as the chiefe points, wherein this repentance

pentance or amendment of life must stand. The first is an heauenly wisedome and holy learning, in verse 10. For whereas heretofore they had bene foolish and ignorant of their duties, now he would haue them to be wise and learned, knowing all such matters as doe belong vnto them, and keeping themselues within the compasse of heauenly direction. The second is a loyall subiection, and a seruiceable obedience, both towardes the Father, and also towards the Sonne. Towards the Father in verse 11. whom they must serue in feare, and before whom they must reioyce in trembling. And towards the Sonne in verse 12. whom they must kisse in token of their loue and homage to him; and that for two causes, one, that they may not offend him any more, and so bring fearefull and suddaine destruction vpon themselues; another, that they may please him, and so through his fauour and kindnesse towards them, receiue daily and plentifull blessings from his hands, both for this world and the world to come.

Thus you may see in a generall view, as in a christall glasse, what this whole Psalme is, and how correspondently one thing doth depend vpon the other therein. But if your memories bee fraile, and not stable enough to retaine the stampe of all these aboue recited points within them; yet at the least remember three of them, which are (*Instar omnium*) in the place or stead of all. The first is the resistance that is made against the Lord and his Annointed: wherein you shall finde all sorts of persons rebelling against the gracious and sweete gouernment of our blessed Sauiour Christ Iesus. The second is the ouerthrow of that resistance, and the fearefull estate, wherein those that made the resistance doe stand, through the powerfull and reuenging Maiesty of God the Father, and of God the Sonne, against whom this treason is committed; both which are armed with intollerable and vnresistable plagues to consume them. The third and last is a kinde and louing exhortation, stirring vp, and calling vpon these traitours and rebels to leaue their treason and rebellion, and to become faithfull and trustie subiects vnto the Lord their king; with an insinuated promise, that they shall be pardoned for that which they had done already amisse, and be rewarded for all their good seruice, which they shall doe for the time to come.

Theſe are the three maine points, on which the whole Pſalme doth ſpend it ſelfe. Wherfore let vs alſo ſtand a little while, & ſpend ſome time in the due conſideration thereof, before we come vnto the ſeuerall branches that are included in either of them.

Of the first point.

It is apparant by the three firſt verſes, that there is no eſtate, found here in this world amongſt men, but that in the ſame, ſome or other, haue ſtood vp againſt the Lord and his Annointed; for al ſorts of perſõs are brought in rebelling, firſt the meaner ſort, ſuch as the common people are, in the firſt verſe; then the better ſort (as we terme them) ſuch as Kings and Princes are, and the ſtates of the land, in the two next verſes. But you may demand, was this true, firſt in *Dauid* the ſhadow, then in Chriſt the body? The anſwere is, that it is true in reſpect of them both. For *Dauid*, you may ſee in the ſecond book of *Samuel*, from the end of the firſt chapter vnto the beginning of the twentieth one. His enemies (if you will haue the catalogue of them) were theſe. Firſt, *Abner* the ſonne of *Ner*, that was Captaine of *Sauls* hoaſt. For he tooke *Iſhboſheth* the ſonne of *Saul*, and brought him to *Mahanaim*, and made him king ouer *Gilead*, and ouer the *Aſhurites*, and ouer *Izreel*, and ouer *Ephraim*, and ouer *Beniamin*, and ouer all Iſrael. So that none did cleaue to *Dauid*, but the houſe of *Iudah*, who annointed him king at *Hebron*, and did euermore take his part; and here through this contention there was a long war betweene the houſe of *Saul* and the houſe of *Dauid*; but *Dauid* waxed ſtronger, and the houſe of *Saul* waxed weaker. Chap. 2. & 3. Secondly, when *Dauid* was made king ouer all Iſrael, and *Sauls* houſe was ouerthrowne, the *Iebuſites* the inhabitants of *Ieruſalem*, reſiſted him when he came vnto them, and would not permit him as it were to enter into their cittie, but with an impoſſible condition in their conceipts, ſaying vnto him: *Except thou take away the blind, and the lame, thou ſhalt not come in hither*, thinking that *Dauid* could not come thither. Chap. 5. verſ. 6. Thirdly, when he was eſtabliſhed in his throne, and had taken *Ieruſalem*, and dwelt in *Zion*, as in a ſtately palace, the *Philiſtines* came againſt him, with a great army of ſouldiers to take him; but they ſped no better then

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the former did. Chap. 5. 17. &c. Fourthly, when *David* had smote the *Philistines* and subdued them, he was troubled with many other outlandish nations, that waged warre against him, as with the *Moabites*, the *Ammonites*, the *Aramites*, and the *Amalekites*. *Chap.* 8. *Chap.* 10. *&* *Chap.* 11. Fiftly, when all forreine warres were ended, and the nations round about him were conquered, and many of them made tributaries vnto him, his owne sonne *Absolom* rose vp in armes with all Israel with him (a few onely excepted) to take his kingdome from him. *Chapter* 15. 16. 17. *&* 18. Lastly, when this conspiracy of his sonne was ended, and all matters quieted about the same, a wicked man named *Sheba* the son of *Bichri*, a man of *Iemini*, blew the trumpet, and said: *We haue no part in* Dauid, *neither haue we any inheritance in the sonne of* Ishai: *euery man to his tents ô* Israel. So euery man of Israel went from *David*, and followed *Sheba* the sonne of *Bichri*; but the men of *Iudah* claue fast vnto their king, from *Iordan* euen to *Ierusalem*. *Chap.* 20. *vers.* 1. *&c.* In consideration of all which conspiracies and warres, *David* might well cry out and say: *Why doe the heathen rage, and the people murmure in vaine? The kings of the earth band themselues, and the Princes are assembled together, against the Lord and his Annointed, saying, Let vs breake their bands, & cast their cords from vs.*

Now for Christ, that these things are true also of him, the history of the foure Euangelists doth declare: for all of them penning his life and acts, doe make mention of his troubles, and do shew that from his birth vnto his death, he was neuer free from one crosse or other; but that either some wrong was offered vnto him through slanderous tongues, or else some insurrection was made against him, through villanous hands. So soone as euer he was borne, and the wise men that came from the East to *Ierusalem*, had enquired for him, saying: *Where is the king of the Iewes, that is borne? for we haue seene his star in the East, and are come to worship him*; as all Ierusalem was troubled presently vpon it, so *Herod Ascalonites* the king intended his death, and laid a plot out of hand which way to murther him. *Mat.* 2. *vers.* 1. 2. But after he was once baptized, and began to goe about his Fathers businesse, by preaching and working of miracles, his troubles and aduersaries waxed more and more, and they grew to be innumerable. Few there were that

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did truely beleeue in him, or with a sincere heart follow him, chiefely of the greater sort; and therefore it is said by some of them in *Iohn* the seuenth Chapter, and vers. 48. *Doth any of the rulers, or of the Pharises beleeue in him?* Nay, these made a law, that if any man did confesse, that he was the Christ, he should be excommunicated out of the Synagogue. *Ioh.* 9. 22. But as for his aduersaries, they, I say, were innumerable, and their dealing towards him was too abhominable, and not to be endured; first for their words, then for their deedes. For their words, because they did scornefully vpbraide him for his stocke and kindred, saying, *Is not this the carpenter*, Maries *sonne, the brother of* Iames, *and* Ioses, *and of* Iuda, *and* Simon *? and are not his sisters here with vs? Mark. 6. ver. 3.* Then secondly, because they did shamefully belye him, and lay slanderous things to his charge, whereof he was cleare and innocent, in that they said: *Behold a glutton and a drinker of wine, a friend vnto publicanes and sinners. Math.* 11. 19. *This man casteth the diuels no otherwise out, but through Beelzebub the Prince of the diuels. Math.* 12. 24. *He hath blasphemed: what haue we any more need of witnesses? Behold now ye haue heard his blasphemy.* Math. 26. 65.

For their deeds, because they were vngratefull, inhumane, treacherous, and bloudy. When he had preached among them at *Nazareth*, where he had bene brought vp, they (filled with wrath against him) *rose vp and thrust him out of the citty, and led him vnto the edge of the hil, whereon their citty was built, to cast him downe headlong.* (though *he passed through the midst of them, and went his way.*) *Luke* 4. 29. When he purged the Temple, *and beganne to cast out them that sold and bought in the Temple, and ouerthrew the tables of the mony changers, and the seates of them that sold Doues, and would not suffer that any man should carry a vessell through the Temple, saying vnto them, It is written: Mine house is the house of prayer, but yee haue made it a denne of theeues*; the high Priests and the Scribes, and the chiefe of the people sought to destroy him. *Luke* 19. 47. When he had wrought another good worke, and had raised from the dead *Lazarus* (*Maries* and *Marthaes* brother) *who had now bene dead foure daies, and began to stinke in the graue*, as his sister *Martha* said, (yet *came foorth of the graue, bound hand and foote with*

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bands, and his face was bound with a napkin:) then gathered the high Priests & the Pharises a Councell, & consulted againe which way to bring him to his death. *Ioh.*11.47. *&c.* Finally (to passe ouer other particulars, which happened in the whole course of his life) when he had done them what good he could from time to time (as appeareth by these his words:) *Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings? & ye would not.* *Math.*23.37. yet they (notwithstanding the same,) tooke him & apprehended him, as their deadly enimie, and as a malefactor, that was not worthy to liue vpon the face of the earth amongst them any longer. *Iudas one of the twelue came vnto him, and with him a great multitude, with swords and staues from the high Priests and the Elders of the people, and they tooke him and led him to* Caiaphas *the high Priest, where the Scribes and Elders were assembled. There he was examined by them, accused and condemned to death; likewise some of them there began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophecy vnto vs, ô Christ, who is he that smote thee? And the Sergeants smote him with their rods.* Math. 26.47. &c. and Mar. 14.43. &c. *After this in the dawning of the day, when the morning was come, they led him away bound vnto* Pilate, *and laid most grieuous things vnto his charge; but when* Pilate *heard of* Galile, *he asked whether the man were a* Galilean; *and when he knew that he was of* Herods *iurisdiction, he sent him to* Herod; *but* Herod *with his men of warre despised him, and mocked him, and arrayed him* (as if he were a foole) *in white, and sent him againe to* Pilate. Luke 23. 11. *Then* Pilate (ouercome by his aduersaries) *did at the last giue sentence against him, caused him to be scourged, and to be sent away to the place of execution.* Mar. 15.15. But before he came thither, see what the souldiers did: *They led him into the hall, which is the common hall, and called together the whole band, and clad him with purple, and platted a crowne of thornes, and put it about his head, and beganne to salute him, saying, Haile, King of the Iewes; and they smote him on the head with a reed, and spat vpon him, and bowed their knees and did reuerence. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.* Mar. 15.16. *&c.* Being come to the place of

execution (which was without the citty) they crucified him, and hanged him vpon a tree, betweene two theeues. And as he hanged there (in that shamefull and opprobious manner, *The people stood by him, and beheld him, and they together with the rulers mocked him, saying, he saued others, let him saue himselfe, if he be the Christ the chosen of God. The souldiers also mocked him, and came and offered him vinegar, and said, If thou be the king of the Iewes, saue thy selfe. Likewise they that went by, railed on him, wagging their heads, & saying, Hey, thou that destroyest the Temple, & buildest it in three daies, saue thy selfe, and come downe from the crosse. Lastly, one of the euill doers, which were hanged with him, railed one him, saying, If thou be the Christ, saue thy selfe and vs.* Luke 23.35. &c. and Mark. 15.29. &c. In regard of all which things, we see that our Sauiour might iustly make his cōplaint here, & say, *Why do the heathen rage, and the people murmure in vaine? The kings of the earth band themselues, & the Princes are assembled together, against the Lord, and his Annointed:* Come, *let vs breake their bands and cast their cords behind vs.*

Here (before we goe any further) a question may be asked, to wit, why Christ was thus reiected by all sorts of persons? For a man may iudge, that euery one should haue loued him, and haue reioyced greatly for him; he was so gentle, so meeke, so humble, so patient, so wise, so learned, so holy, so mercifull, so louing; and in one word, so willing and so able to do euery man good, as none in the whole world besides him, either was or could be. We know, that the virgin *Mary* did sing and reioyce, when she knew that she should beare him. *Luk.* 1. 46. *&c.* And that the Angels did sing and reioyce, when he was borne. *Luk.* 2.13. *&c.* And that *Simeon* did sing and reioyce when he was brought into the Temple. *Luke* 2.27. *&c.* And that *Abrahams* sonne, which he had by old *Sarah*, that was a type and figure of Christ, was called *Isaac*, which name signifieth laughter, to shew what ioy and laughter there should be about Christ. *Gen.* 21.3. In consideration whereof, the question may rightly be moued, why the world should thus oppose themselues against Christ? But the answere to it is this: *They hated him without a cause*, as our Sauiour himselfe doth testifie of them, in *Ioh.* 15.25. Some of them did persecute him through ignorance, not knowing what he was, as we may see by his prayer to his Father

ther for them in *Luk.* 23.34. when he saith, *Father forgiue them, for they knowe not what they doe*; Also by the Apostles words, in 1. *Cor.* 2.8. *For had they knowne it* (saith he) *they would not haue crucified the Lord of glory.* Others of them did resist him of malice, and of a cankered stomach; they knowing well enough what he was, as is apparant by the words of our Sauiour, who doth accuse them (for that cause) of the sinne against the holy Ghost, which can neuer be forgiuen, in *Mark.* 3.28. Some, lastly, did neglect him through feare and dread, they knowing, that if they did beleeue in him, or confesse him, they should be excommunicated out of their Synagogues, according to the law of the Iewes: as is apparant by *Ioh.* 9.22. where we find, that the blind mans parents, for that cause would not confesse, that Christ had cured their son. And as they did thus feare trouble at home, (yea some of the great ones, as well as the small ones, as we may see by the example of *Nicodemus*, who came to Christ by night, *Ioh.* 3. 2. and of *Ioseph* of *Arimathea*, who went secretly for feare of the Iewes, to *Pilate*, to begge leaue, to take downe the body of Christ from the crosse, and to bury it, *Ioh.* 19.38.) so did they feare trouble from abroad, as may be seene by their words, in *Ioh.* 11.48. When they say, *If we let him thus alone, all men will beleeue in him, and the Romanes will come, and take away both our place, and* all *the nation.* Thus you see, that some of them through ignorance, some through malice, and some through feare did reiect Christ; but all of them through their owne corruptions, and naughty natures: and none of them for any iust cause that was found in Christ himselfe.

But yet, as *Daniels* enemies did picke out matter against him, in regard of his religion: for the which they should haue commended him, and not haue condemned him, as they did: so these enimies of Christ haue drawne occasions of dislike against him from sundry things, for the which they should rather haue liked him. In number they were 4. The first was his base estate, who came of meane parents, & who liued in this world, as a poore simple man. As the Israelites said, whē they reiected *Rehoboā* for their king: *What portion haue we in* Dauid? *we haue none inheritance in the house of* Ishai: *to your tents ô Israel, now see to thine owne house Dauid.* 1. King. 12.16. As if they should say, Why? *Ishai* was but an husbandman, & *Dauid* was

but a shepheard; we wil not be subiect to so base kindred, nor suffer such a foole as *Rehoboam* of their bloud, to reigne ouer vs. So these said: *Is not this the carpenter*, Maries *sonne*, *the brother of* Iames, *and* Ioses, *and of* Iuda *and* Simon? *and are not his sisters here with vs? and they were offended in him.* *Mark.* 6.3. The second was his familiarity and fellowship with sinners, and with those that were publicanes. As they reiected *Iohn* the *Baptist* for his strangenesse and austerity of life, because he came neither eating nor drinking, and said of him, *He hath a diuell*; so they despised Christ for the contrary, because he came eating and drinking, and said of him: *Behold a glutton, and a drinker of wine, a friend vnto publicanes and sinners.* *Math.* 11. 17. *&c.* The third was his faithfulnesse in the discharge of his calling, in speaking the truth, and in reprouing of men for their sinnes. As the Prophets, and Apostles, lost their liues for this, so did he leese his life for the same; the people still hating him for it, vntil they had nailed him vnto the crosse. *Mat.* 21. *&* 26. and *Iohn* 18. *&* 10. The fourth and last was his strong confidence in God, and his sure trust in him. As *Dauid* was flouted at by his aduersaries for his trusting in God, chiefly then, when God did seeme to forsake him, and left him in some troubles, they crying out vnto him, & saying: *Where is thy God? Psalme.* 42. 3. *&* 10. So these did floute and mocke Christ, chiefly in his troubles, for his resting vpon his Father, and his good beleefe in him, breaking out into these words, saying: *He trusted in the Lord let him deliuer him, let him saue him, seeing he loueth him.* Psalme 22.8.

Doct. From hence, that all persons doe thus oppose themselues against Christ, we collect this doctrine (as an infallible rule) that all those that do truly belong to God, and are the sincere members of Christ, shal haue troubles & enimies here in this world; according to the axiome of our Sauiour, in *Ioh.* 15.20. when he saith: *The seruant is not greater then his maister; if they haue persecuted me, they will persecute you also.* The Scripture is full of testimonies for the confirmation of this doctrine, but I wil presse onely two or three. *Paul* writing vnto *Timothie*, and making mention of his owne persecutions and afflictions, which came vnto him at *Antiochia*, at *Iconium*, and at *Lystri*, (lest *Timothy* or others might thinke, that they might be free from all) he doth plainely auouch, that *all that*

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will liue godly in Christ Iesus, shall suffer persecution, in 2. *Tim.* 3. 12. In like manner when he & *Barnabas* came againe to these cities now repeated, of *Antioch*, *Iconium*, and *Lystri*, whom before they had taught the right way of saluation, to confirme the disciples hearts, and to exhort them to continue in the faith; they told them, *that they must through many afflictions enter into the kingdome of God.* Act. 14. 22. Finally Christ himselfe, who is truth it selfe, doth teach vs in *Math.* 10. 22. that we *shall be hated of all men for his names sake*; and that those that are of our owne household, and kindred shall be our enimies, *vers.* 36. 37. *And that wee shall be here in this world, as sheepe in the middes of wolues, vers.* 16.

But what is the reason of this? A man might iudge that the faithfull should be loued, and be honored of all the world. First, because they are deare vnto God, *who hath not spared his owne Son to redeeme them. Rom.* 8. 32. Secondly, because they are peaceable, and doe offer wrong vnto none; *In the mount of the Lord there is no hurt done.* Isay 11. 9. *They turne their speares and swords into mattockes and sithes.* Isay 2. 4. Yea they goe like sheepe to the slaughter house. *Psalme* 44. 22. Thirdly, because they are profitable vnto the world, and do bring great commodity to them; as *Laban* fared the better for *Iacobs* sake. *Gen.* 30. 27. *Potiphar* for *Iosephs* sake. *Gen.* 39. 5. All the Israelites for *Moses* sake. *Exod.* 32. 14. *Zoar* for *Lots* sake. *Gen.* 19. 21. and the Mariners for *Paules* sake, *Acts.* 27. 24. Fourthly, because they are adorned with most rare and excellent gifts. *Ephes.* 1. 3. Fiftly, because they are attended vpon by the most glorious Angels of heauen. *Math.* 18. 10. Lastly, because they are the children of the Almighty, and the apparant heires of all the world. *Rom.* 8. 16. 17. & *Heb.* 1. 14. In regard of all these things, a man may well demand and aske: Why the world should hate and persecute them? But the answere is, for these causes. First, because they are not of their number and fellowship, being not men of this world as they be; according to the words of our Sauiour in *Ioh.* 15. 19. *If you were of the world, the world would loue you, but because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* Secondly, because they are not like them in their waies and conuersations, doing as they doe, but will be more holy and iust, then they are;

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according to the words of *Peter*, in 1. *Pet.* 4. 4. *Wherein it seemeth to them strange, that yee runne not with them vnto the same excesse of ryot, therefore speake they euill of you, which shall giue accounts to him, that is ready to iudge quicke and dead.* Thirdly, because they reproue them for their euill waies, and doe iudge and condemne their opinions and doings, which they cannot endure to haue iudged and condemned by others; according to that in Saint *Iohn Chap.* 3. 20. *For euery man that euill doth, hateth the light, neither commeth to light, lest his deeds should be reproued.* But being once reproued, they cannot but persecute them that doe reproue them, as *Herod* did *Iohn* the *Baptist*, whom he did behead, because he told him, that it was not lawfull for him to haue his brothers wife, *Mark.* 6. 18. and as the Iewes did *Stephen* the Deacon, whom they did stone to death, because he told them their faultes. *Acts* 7. 58. Fourthly, because they are in greater fauour with God, then they are, and doe receiue larger gifts of sanctification and holines from him, then they do; according to that in *Gen.* 4. 4. & 5. *And the Lord had respect vnto* Abel *& to his offering, but vnto* Kain *& to his offering he had no regard: wherfore* Kain *was exceeding wroth, & his countenance fel down:* & as it is in 1. *Ioh.* 3. 12. *he slew his brother, because his owne workes were euill, and his brothers good.* So that as *Iosephs* brethren could not endure, that old father *Iacob* should loue him more then themselues: & as the Princes of *Babel* could not disgest *Daniels* fauour with the king, aboue themselues; so cannot the world endure that the God of heauen should respect his Saints before themselues, albeit they doe each day blaspheme his holy name, and will be no day obedient vnto him. Fiftly, because they are, for the most part of them, poore and base persons, as our Sauiour doth intimate, in *Math.* 11. 25. where he doth resemble them vnto babes. And as the Apostle doth teach vs, in 1. *Cor.* 1. 26. *&c.* shewing, that *God hath not chosen many wise men after the flesh, nor many mighty, nor many noble, but the foolish, the weake, and the vile, and such as are despised in this world*, that all the glory might be his owne. For the world doth see, that these cannot enrich them, nor countenance them, nor aduance them to places of honour and dignity; but will rather be a burden and a shame vnto them, and therefore they haue them in great contempt and disdaine: and

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doth take them for the very off-scum of the earth. 1. *Cor.* 4. 13. Lastly, because they haue some infirmities, and a few of them now and then doe breake out into great and hainous offences, as into adultery, murther, theft, or the like, as *Noah*, *Lot*, *Dauid*, *Salomon*, and others haue done. For the world vpon this doth condemne them all, saying, that they are hypocrites, and that there is no goodnesse in them. As I may reioyce in speaking of the other causes of their hatred, so I may mourne and lament, while I make mention of this.

But to passe the causes, and to come to the vses of the doctrine, here we may obserue: First, the great corruption that is in the world. For did not the whole *world lie in wickednesse*, as *Iohn* doth say. 1. *Ioh.* 5. 19. They would neuer thus contemne the Saints of God, as they doe, seeing they haue no iust cause for the same, but many reasons to the contrary, as was noted before. Surely the world is not worthy of them, as it is in *Heb.* 11. 38. Yet like blind wretches, and wicked cast-awaies, they despise them, who yet are their stay and safety: for take away once the godly out of the world, the world would quickly come to ruine and destruction. The Sunne would giue no more light, the earth no more corne, the sea no more fish, the heauens no more birds, the beasts of the field no more meate, and the creatures in generall throughout the world no more obedience vnto man. For if they doe their seruice now vnwillingly, while the godly are liuing (whose seruantes by good right and interest they are) and do sigh and groane (in their kind) to be loosed from this burden of their bondage, as it is in *Rom.* 8. 19. &c. doubtlesse they will refuse altogether to do any seruice vnto the wicked, when they are dead and gone. The world therefore in resisting Gods children, may fitly be compared to a moath, that fretteth in peeces the same cloth, wherein she is bred; or to a certaine worme or canker, that corrodeth and eateth through the heart of the tree, that nourisheth her: or vnto a man, that standeth vpon a bough in the toppe of a tree, where there is no more, & yet with an axe choppeth it off, and therewithall falleth downe with it, and breaketh his necke. *Vse.*

Secondly, out of this we may learne, not to be dismaid at our troubles, and the multitude of our aduersaries, although some 2.

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ſtrange thing were happened vnto vs; acording to *Peters* words in 1. *Pet.* 4. 12. 13. who ſaith: *Dearely beloued, thinke it not ſtrange concerning the fiery triall, which is among you to proue you, as though ſome ſtrange thing were come vnto you. But reioyce in as much as yee are partakers of Chriſts ſufferings, that when his glory ſhall appeare yee may be glad and reioyce.* It is no new thing, this is an old faſhion of the world, which it had from the beginning. It was thus in *Adams* houſe, in *Noahs* houſe, and in *Abrahams* houſe, the moſt ancient houſes of all the world. For in *Adams* houſe, *Cain* hated & ſlew his own brother *Abel. Gen.* 4. 8. In *Noahs* houſe, *Cham* ſcorned & derided his owne father, that did beget him. *Gen.* 9. 22. & in *Abrahams* houſe, *Iſmael* flouted and reproched his naturall brother, in whom all the nations of the earth were to be bleſſed. *Gen.* 21. 9. Wherefore beloued brethren, be not you grieued, when any of you are troubled and moleſted in the world for the Lords ſake. Complaine not, as ſome doe, who ſay, There was neuer any man ſo croſſed as I am. Thinke not, that you beare a burden alone by your ſelues: the deare Saints of God, the Prophets, and Apoſtles, together with the holy Martyrs, and others, are your companions therein. You drink of none other cup then they haue done, or your ſweet maiſter Chriſt Ieſus before you hath done. Comfort your ſelues with theſe things.

Finally, let this ſerue to inſtruct you, that as you muſt be patient and quiet when troubles doe come, and not fret or murmure againſt either God or man for the ſame; ſo you muſt looke for troubles and perſecutions while you are here in this world, & not cry peace vnto your ſelues, as the wicked doe: you muſt thinke with your ſelues, that you ſhall haue enimies in all places, and ſuch as will be your foes in euery corner. For this is a rule of the Lords, which neuer ſhall be broken, that the ſeed of the ſerpent will alwaies be enimies vnto the ſeed of the woman, according to theſe words: *I will alſo put enmitie betweene thee and the woman, and betweene thy ſeed and her ſeed*, in *Gen.* 3. 15. As Chriſt your Lord and maiſter had enimies of all ſorts, euen more in number then the haires of his head; ſo muſt you make your reckoning (if you will be like to Chriſt in holineſſe and righteouſneſſe) to haue aduerſaries of all ſorts, whereſoeuer you ſhall liue or dwell. Either *Iſmael* with

with his flowting tongue, or *Esau* with his bloudy hand, shall wound and persecute you; for *he that is borne after the flesh* will alwaies *persecute him, that is borne after the Spirit. Gal.*4. 29. And surely as the life of Christ was a warfare vpon earth, so must your liues that are Christians, be a warfare vpon earth. Here we liue in a sea of troubles; the sea is the world, the waues are calamities, the Church is the ship, the anker is hope, the sailes are loue, the Saints are passengers, the hauen is heauen, and Christ is our Pilot. Now when the sea can continue without waues, the ship without tossings, and passengers not be sicke vpon the water, then shall the Church of God be without trials, but not before. And as for this voyage, we begin it (or at the least should begin it) so soone as we are borne, and we must saile on till our dying day. Therefore, I beseech you brethren, promise vnto your selues no security in this world, but looke still for enimies; and when you haue slaine a Beare looke for a Lyon; & when you haue killed the Lyon, looke for a *Goliah*; and when you haue ouercome *Goliah*, looke for a *Saul*; & when *Saul* is wounded to death, looke for the *Philistines*, &c. that is, when you haue ouercome one trouble or vanquished one enimie, looke still for an other trouble, and for an other enimie, and that vntill you die, and the spirit doth returne to God that gaue it.

Thus farre of the first point, now followes the second.

In the fourth verse and so forward vnto the end of the ninth verse, is shewed how this opposition, which was made against the Lord and his Annoynted, came to none effect, but was withstood and brought to nothing, through the powerfull working of the Almighty, the enimies that made the opposition being brought to shame and confusion. How true this was in respect of *Dauid* the figure, the 2. booke of *Samuel* doth declare, with the beginning of the first booke of the Kings. For in these two bookes we finde these three things. First, that he did enioy his kingdome vnto his dying day, and that he did end his life quietly and in peace in his bed. 1. *Kings* 2. 10. Secondly, that the Lord his God (who dwelleth in heauen) did helpe him from time to time in all his troubles against his enemies. 2. *Samuel* 22. 1. *&c.* Thirdly, that his enemies

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who

who did thus resist him, were vanquished and slaine. *Abner* he was slaine by *Ioab*. 2. *Sam*. 3. 27. and *Ish-bosheth* his maisters *Sauls* sonne, (for whom he did fight) was murdered by two of his seruants in his own house, as he lay vpon his bed in his bed-chamber, 2. *Sam* 4. 7. The *Iebusites*, they were punished and smitten by *Ioab*, 2. *Sam*. 5. 8. and 1. *Chro*. 11. 8. The *Philistines*, and other out-landish nations, they were many of them put to the sword, and the residue were made tributaries to *Dauid*, 2. *Sam*. 5. & 8. *Chap*. *Absalom* he was hanged by the haire of the head on an Oake in the wood, as he was pursuing after his father, and there he was slaine. 2. *Sam*. 18. 9. 14. And *Sheba* the sonne of *Bichri*, he was beheaded in *Abel* by the perswasion of a woman, and his head cast ouer the wall vnto *Ioab*. 2. *Sam*. 20. 22. Thus all *Dauids* enimies ended their daies in deserued punishments.

But now for Christ, there may be some doubt, whether all things fell out aright, according to the text here concerning him, considering that his aduersaries seemed to haue the vpper hand of him, in that they put him to death, and brought him to a shameful end; and that he himselfe did cry out and say, *My God, my God, why hast thou forsaken mee? Math*. 27. 46. Notwithstanding both these things, euery matter is true, which is reported here of him. For first and foremost, it is euident (howsoeuer he vttered these words in his agony, and bitter passion, through the consternation of his minde, which was now much disturbed, through the intollerable burden, which God his Father did lay vpon him for the sinnes of mankind) that God had not forsaken him, but was alwaies present with him for his good; first, by the sending of an Angel vnto him in his great heauinesse, for his comfort. *Luk*. 22. 43. secondly, by his hearing of him at all times, yea euen in those things which he feared. *Heb*. 5. 7. And lastly, by his aduancing of him from the graue vnto the highest heauens, & the vniuersall regiment of all the world. *Ephes*. 1. 20. *&c*.

Secondly, it is apparant, that howsoeuer they did murder him, yet they had not the victory ouer him, but he rather the victory ouer them. First, by his rising againe from the dead. Secondly, by his sitting at the right hand of his Father. Thirdly, by his dwelling with his Church, vpon the face of the earth, vnto the end of the world.

world. And laſtly, by his triumphing ouer his enimies, euẽ while he did hang vpon the croſſe; as it is well obſerued by the Apoſtle, in *Col.* 2.15. when he ſaith: *And hath ſpoyled the Principallities, and Powers, and hath made a ſhew of them openly, and hath triumphed ouer them in the ſame croſſe.* But if you will not giue credit to theſe things, and ſo be perſwaded by theſe reaſons, marke what he himſelfe (who is truth it ſelfe. *Ioh.* 14.6.) hath ſaid touching this matter, in *Ioh.* 16.33. Where you ſhall finde him vttering theſe words vnto his diſciples, ſaying: *In the world yee ſhall haue affliction, but be of a good comfort, I haue ouercome the world.* Then as we are conquerours, yea more then conquerours, when we do ſuffer for the name of Chriſt, and do leeſe our liues for the defence of his truth, as it is in *Rom.* 8.36.37 ſo was Chriſt a conquerour, yea more then a conquerour, when he died for vs, and *by his death did deſtroy him, that had the power of death. Heb.* 2. 14. and ſo through his ſufferings *entred into his glory. Luke* 24.26. he being for that cauſe exalted aboue all the creatures, and receiuing *a name, aboue euery name, that at his name euery knee ſhould bow, both of things in heauen, and things in earth, and things vnder the earth.* Phil. 2. 9. &c.

Thirdly, and laſtly, it is manifeſt that his aduerſaries were ouerthrowne, and that moſt of them came to fearefull ends. Firſt, by the ciuill warre, that aroſe vp amongſt themſelues, which continued a long time, and brought many thouſands to moſt deſperate ends. Secondly, by the grieuous famine, that was in the midſt of them, that conſumed many of them, and cauſed the parents, to eate their owne children, and one friend to deuoure another. Thirdly, by the totall deſtruction of their glorious Temple, & famous citty of *Ieruſalem*, with all the inhabitants thereof, by *Veſpaſian* and *Titus* the Emperours of *Rome*. Fourthly, by the laſting infamy of a curſed name vpon their whole nation, in that they are reproched throughout all the world, and counted the worſt people that are, according to our prouerbe: He is as bad as a *Iew*. Finally, by the woeful plagues (not to ſpeake here any thing of the torments of hell, which is the worſt of all) which God hath ſent downe immediatly from heauen vpon ſome of them in particular, as vpon *Herod*, *Pontius Pilate*, and others. For *Herod* (to paſſe ouer all the reſt, and to make him an inſtance for all) was thus

plagued. First, he had a most scorching & burning feuer, by which he was inflamed exceedingly, as well in the inward parts, as in the outward. Secondly, there was in him an insatiable desire of food, which could not be abated or be remoued away by all the meate and drinke, which he did rauenously deuoure in great abundance. Thirdly, he had the bloody flixe. Fourthly, he had the colicke. Fiftly, he had the goute in his feete. Sixtly, his priuy members did so swell and rot, that wormes did breed in the same. And lastly, he was from the top of the head vnto the sole of the foote, so corrupt & rotten, that there came such a stinke from him, that no person could well endure it; and so in this woefull manner he ended his life, and gaue vp the ghost.

Hauing thus seene the truth of all matters, and found euery thing agreeable to the words of the text, let vs now descend vnto the doctrine, which may be gathered out of the same. In few words it is nothing else but this, that though we haue many enimies, and sore aduersaries, as *Dauid* and Christ had: yet they shall not preuaile against vs, but we shall preuaile against them, doe they what they can; as *Dauid* and Christ did. *Israel* in *Ægypt* was cruelly handled, but yet the more the *Ægyptians* did vexe them, the more they multiplied and grew, as it is in *Exod.* 3.12. And when they had done all the spite that they could doe against them, yet at the last they were deliuered out of their hands; they themselues being oftentimes plagued by the Almighty for their sakes, and in the end most fearefully drowned in the red sea, as it is apparant in the 14. *Chap.* of the same booke. Mention is made of a great battell, that was fought betweene Christ and the diuell, and their armies, in the *Reuelation*, *Chap.* 12.7, *&c.* But (if you marke the sequele thereof) you shall finde that Christ and his side had the victory. For as it is witnessed of the *Dragon* (who is the diuell) *and his Angels* (who are his souldiers) that *they preuailed not, neither was their place found any more in heauen*, in the 8. *verse* of that *Chapter*: so it is recorded to the glory & comfort of all those, who take Christs part, that they ouercame the diuell (the accuser of Gods children) by the bloud of the Lambe, and the word of their testimony, in the 11. *vers.* thereof. But (to omit other testimonies & examples, whereof the holy Scripture is full and frequent in this

Doct.

case)

case) let the words of our Sauiour Christ suffice vs at this time: He tels vs in *Math.* 16. 18. *that the gates of hell* (whereby is meant all the power and force thereof) *shall not ouercome his Church*, or be able to ouerthrow such, as do depend vpon him by a true and iustifying faith. And in the 7. Chapter of the same booke towards the latter end thereof, he doth shew the stablenesse of those that doe belong to the Lord, & haue a care both to heare the word of God, and also to do it, by a notable comparison, wherein he doth resemble them to an house, that is built vpon a rocke, which cannot be cast downe by any tempest of weather whatsoeuer, but doth stand alwaies still, and cannot fall. A thing neuer to bee thought of enough, it is so full of comfort and consolation vnto euery godly soule, chiefly vnto him that is afflicted here in this world.

But what might the reason thereof be, may a man say, that thus the godly should alwaies preuaile, and be neuer ouerthrowne by their enimies, but ouercome them rather? Experience doth teach vs, that they are fewer in number, then the wicked are: that they are weaker for strength and power: that they are more simple for wit and policy: and that they are more careless for diligence and watchfulnes, then their aduersaries be. How comes it then to passe, that they haue the vpper hand?

Reason.

The Prophet *Isay* doth declare it vnto vs in the 8. *Chapter* of his Prophecy, and the 10. *verse* thereof: It is in few words, because the Lord is with & for thē. For first he is stronger then all, beeing able to resist all power that is made against his; & to do whatsoeuer he will, both in heauen & earth. Secondly, he is wiser then all, seeing how to preuent them in all their waies, and how also to bring matters to passe for the good of his. Thirdly, he is diligenter then all, to stand as it were vpon his watch, and to take his aduantage, when it is offered him. For *he that keepeth* Israel *doth neither slumber nor sleepe. Psalme* 121. 4. Lastly, he is happier then all, to haue good successe in all his enterprises. For he doth prosper still in all things which he doth take in hand, and none can resist a thought of his: yea the very word that goeth out of his mouth, doth accomplish that which he will, and *prosper in the thing, whereunto he doth send it, Isay* 55. 11. In warre all these foure things are respected in a captaine,

taine, that will still ouercome. First, that he be strong. Secondly, that he be wise. Thirdly, that he be diligent. And lastly, that he be fortunate. For the victory goes not alwaies with the strong, nor alwaies with the wise, nor alwaies with the diligent, nor alwaies with the fortunate, but sometimes with the one of them, and sometimes with the other. But looke where all foure doe concurre together, there is alwaies the victory. And therefore seeing all of them are in God, it is no maruell, though those, whose battels hee doth fight, doe alwaies ouercome, and get the victory.

Obiect. Here I would gladly come to the vse of the doctrine, but me thinks, I heare a man obiecting against that, which hath bene said, saying, that it is not true, that Gods children do alwaies preuaile against their enimies, but that their enimies oftentimes do preuaile against them. For we see, that they are murdered and put to death. Mention is made thereof in the booke of the *Reuelation*, and in other places of the holy Scripture besides. And thousand examples euery where do demonstrate the same daily vnto vs. For we do behold stil with our owne eyes, and heare with our owne eares, that the godly haue the worst end of the staffe (as it is in our adage) and that the wicked do beare sway and dominion ouer them. How then is it true which hath bene spoken, that doe the vngodly what they can, yet the righteous shall still preuaile against them, as here *Dauid* and Christ did?

Ans. The answere hereunto may easily be collected out of *Paules* words, in the 8. *Chap.* of his Epistle to the *Romanes*, and the latter end thereof, (which were touched before) where he doth declare, that though we be killed all day long, and *bee counted as sheepe for the slaughter*, yet we be notwithstanding that, euen then, & therein conquerours, *yea more then conquerours, through him that loueth vs.* Howsoeuer this may seeme a parodoxe to flesh and bloud, and be as a riddle vnto some of Gods owne children themselues: yet it is an aphorisme in true Diuinity, and a cleare point to them, whose eyes are opened to behold the mysteries of the Almighty, and to see the deepe things of the Lord. For I pray tell me, is not he a conquerour, yea more then a conquerour, that doth so subdue his enimie, that he can no more rise vp against him? A man may vanquish

quiſh his enimie, and beate him cleane out of the field; yet afterward he may gather a power againſt him againe, and put him to the worſt. But here Satan, the world, and all our enimies are ſo beaten downe, and troden vnder foote by all ſuch as ſuffer and die for the truth, that they can neuer aſſault them any more, or ſtirre (as it were) either tongue or hand againe to do them any hurt. For they goe immediately vpon that their death and paſſion to heauen, and vnto all that happineſſe, which is prouided there for them, as *Iohn* doth ſhew, in *Reuel.* 14. 13. ſaying: *Bleſſed are the dead, which die in the Lord: euen ſo ſaith the Spirit, for they reſt from their labours; and their workes do follow them.*

It is good for vs to know this, as alſo to thinke oftentimes vpon it. For firſt by it we may learne to take heed, that we goe not about any thing, which may be hurtfull or pernicious vnto Gods children. For if we do, (we ſee here) our labour ſhal be in vaine; we ſhall not preuaile againſt them, but they ſhall preuaile againſt vs. He is a very foole, that will attempt a thing, which he knowes for certainty, he cannot bring to paſſe, and which he is ſure will bee his bane and deſtruction: But wee know that we cannot preuaile againſt the faithfull, and wee are ſure that our plots againſt them will turne to our ouerthrow: And therefore beware we, that we lift not vp our ſelues againſt them at any time. *Vſe.*

Againe, from hence we learne, euen ſo many of vs as do truely ſerue the Lord, & feare him from our hearts, that there is no cauſe, why we ſhould feare man, or what he can doe againſt vs; becauſe the victory ſhall alwaies goe on our ſide, and not againſt vs. *Oh we may reioyce and be glad,* as it is required of vs in *Zeph.* 3. 14. *&c.* and in 1. *Pet.* 3. 14. which places you may reade at your leaſure. Feare not (beloued) but be of a good comfort; though you haue enimies in euery corner, yet be not diſcouraged; you ſhall haue the conqueſt, & the Lord your God ſhall deliuer you out of all your troubles, according to *Dauids* ſaying in *Pſal.* 34. 19. when he ſaith, *Great are the troubles of the righteous, but the Lord deliuereth him out of them all.* He is wiſe, he doth know how to do it; and he is omnipotent, he is able for to do it: and as for his willingneſſe, he is ready at all times to accompliſh it, as iuſt occaſion ſhall require it. Wherfore

fore be (I say) of a good comfort, and feare not, but trust in the Lord, and commit your waies vnto him, & he shall bring all things to passe according to your owne hearts desire in the end. He that deliuered *Noah* from the floud, *Lot* from *Sodom*, *Iacob* from *Esau*, *Ioseph* from *Potiphar*, *Moses* from *Pharaoh*, *Israel* from *Ægypt*, *Eliah* from *Ahab*, *Elisha* from the *Syrians*, *Daniel* from the Lyons, the three children from the fire, *Peter* from *Herod*, *Mordecay* from *Haman*, and here Christ and *Dauid* from all sorts of enimies, he, euen he, will deliuer you from all troubles. If you say, that your enimies are many, and that the whole world is against you: I will say againe to you with *Elisha* the Prophet, and *Hezekiah* the king, that *there are more with vs, then are against vs.* 2. *Kings.* 6. 16. & 2. *Chron.* 32. 7. For God and all the hoast of heauen is for vs. If you say againe, that your enimies are wise and politicke, and that they are able to ouer-reach you by their craft & cunning, considering you are but simple and innocent like doues: I will answere you with the Apostle, that *the foolishnesse of our God*, who is on our side, *is wiser then their best wisedome* (1. *Cor.* 1. 25. and that he will destroy their wisedome, and bring their vnderstanding to nought, (1. *Cor.* 1. 19.) to doe vs good. If you say in the third place, that your enimies haue so hemmed you in, and compassed you about, that it is vnpossible for you to escape them: I will answere you with the Angel *Gabriel*, that *with God shall nothing be vnpossible.* *Luke* 1. 37. And with the three children, *Shadrach*, *Meshach*, and *Abednego*, that God both can and will deliuer you. *Dan.* 3. 17. When they say, *Behold our God, whom we serue, is able to deliuer vs, from the hot fiery furnace, and he will deliuer vs out of thine hand ô King.* If you say lastly, that your enimies haue already taken you, and do put you daily vnto death: I will answere you with *Paul*, in *Rom.* 8. 37. (which place was touched before) and with *Iohn* in *Reuel.* 12. 11. That by this meanes you doe ouercome your enimies most of all. For when you resist thus vnto bloud, and die for the truth, you giue your enimies such an ouerthrow that they neuer rise vp against you any more; & as for your selues, you enter presently into heauen, the onely place which you striue for. Euen as he hath the victory most in this world, who doth enter into the citty, and take all the spoyle thereof, and doth so confound his aduersaries, that they

they can neuer ſtirre any more againſt him. In conſideration of all which things, cleaue faſt, I beſeech you, vnto the Lord, & feare no danger or perill; but reioyce in the Lord and be glad, alwaies fighting for the crowne of righteouſneſſe, which ſhall be giuen vnto euery one, who doth with patience waite for the appearing of our Lord Ieſus, and loue the ſame.

Now to the third point.

As wiſedome cals vpon men for repentance and amendment of life, in *Prou.* 1.22.23. ſaying: *O yee fooliſh, how long will yee loue fooliſhneſſe? and the ſcornefull take their pleaſure in ſcorning, and the fooles hate knowledge? Turne you at my correction. Lo I will powre out my minde vnto you, and make you vnderſtand my words:* So doth the Lord here, in the three laſt verſes of this Pſalme, call vpon men for the like repentance and amendment of life; ſaying: *Be wiſe now therefore ye Kings, be learned ye Iudges of the earth, &c.* to the end of the Pſalme.

Wherehence ſhortly we gather this doctrine, that God is a patient God, not willing the death of a ſinner, but rather that he ſhould conuert and liue. So much doth *Paul* teach vs of him, in *Rom.* 2.4. ſaying: *Deſpiſeſt thou the riches of his bountifulneſſe, and patience, and long ſuffering, not knowing, that the bountifulneſſe of God leadeth thee to repentance?* So much doth *Peter* teach vs of him, in 2.*Pet.* 3.9. ſaying: *The Lord is not ſlacke concerning his promiſe (as ſome men count ſlackneſſe) but is patient towards vs, and would haue no man to periſh, but would all men to come to repentance.* So much doth *Ioel* teach vs of him; in *Ioel.* 2.13. ſaying: *And rent your hearts, and not your garments, and turne vnto the Lord your God: for he is gracious and mercifull, ſlow to anger and of great kindneſſe, and repenteth him of the euill.* So much finally doth God himſelfe teach vs of himſelfe. in *Ezech.* 33.11. ſaying: *As I liue ſaith the Lord God, I deſire not the death of the wicked, but that the wicked turne from his way, and liue.* *Doct.*

But what is the reaſon of this? Is not God a iuſt God? and are not his eies pure eies, not abiding to behold ſin and iniquity? Yes. Why then doth he not ſtrike? Becauſe his mercies are ouer all his workes, and his compaſſions faile not; according to *Dauids* words *Reaſon.*

in *Psalme* 145.9. and the Prophet *Ieremies*, in *Lament.* 3.2. For as the one of them doth extoll the mercies of God aboue all things; so the other of them doth declare, that they are the cause why hee doth not consume vs accordingly as our sins do deserue.

Vse. Wherefore learne out of this, first to put a difference betwixt God and man: for they are very much vnlike. *For my thoughts* (saith God) *are not your thoughts, neither are your wayes my wayes*, saith the Lord: *For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboue your thoughts.* *Esay.* 55.8. 9. If treason and insurrection bee once made against the chiefe gouernour of any land, the parties offending therein are apprehended, and according to law they are executed, as traytors and rebels: and all this is but well, and according to iustice and equity, without which, no common-wealth can stand or flourish. But yet with God it is not so: though that we do dayly make insurrection against him, and commit high treason against his person by blaspheming his holy name, and by trampling his diuine statutes and ordinances vnder our feet; yet he doth spare vs, and not consume vs according to our wicked deserts; and as one most desirous to haue vs saued, & to become blessed, he doth cry vnto vs for a turning and amendment of life. Oh, who can extoll this goodnesse of the Lord sufficiently? shall we rebell against him, & prouoke him to his face? and yet will he come and intreate vs to be reconciled vnto him? Doubtlesse if one doth but offēd vs some two or three times in some matters, that do concerne our credite and profite, so that we grow infamous, or poore thereby; we can neuer soundly and throughly endure that partie againe, as we ought to do: and though he should come vnto vs himselfe to aske vs forgiuenesse, yet we should hardly euer receiue him to loue and fauour againe within our hearts; so close would his wrong & iniury cleaue vnto vs. We see that when the Samaritans refused to receiue Christ into one of their citties for a nights lodging, *Iames* and *Iohn* two of his disciples, were by and by inflamed with great choler & wrath, and they would needs haue their maister be reuenged vpon thē for it, saying vnto him after this sort: *Lord, wilt thou that we command that fire come down from heauen, & consume thē, euen as* Eliah *did?* *Luke* 9. 54. But as for our God, we see here, how

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patient he is, in putting vp great rebellions and treasons, and in calling vpon the rebels and traytors themselues for amendment of life, that so they may be saued.

Learne we therefore in the next place, that though we doe sin and offend, yet there is mercy in the Lord to forgiue vs. For where sinne doth abound, there grace doth more then abound, saith the Apostle, in *Rom.* 5.20. *Dauid* doth speake most excellently of this matter, in *Psalme* 103. *&c.* saying: *The Lord is full of compassion and mercy, slow to anger, and of great kindnesse. He hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities; for as high as the heauen is aboue the earth, so great is his mercy towards them that feare him. As farre as the East is from the West, so farre hath he removed our sinnes from vs; as a father hath compassion on his children, so hath the Lord compassion on them that feare him.* And lest that any should doubt of the pardon of his sinnes, marke what God himselfe doth say, in *Isay* 1.18. *Come now* (saith he) *and let vs reason together*, saith the Lord: *though your sinnes were as crimson, they shall be made as white as snow; though they were red like scarlet, they shall be as woolt.* And surely if God doth here call vpon these traitours and rebels to forsake their sinnes, with an intent and purpose to saue them, if they will so doe; then may you not doubt, but that he will receiue euery repenting sinner that doth come vnto him, and forgiue him all his transgressions, be they neuer so many, when he doth aske pardon for them, and heartily forsake them. Wherefore though you haue sinned greatly against the Lord, and haue trespassed euen against heauen, and his Maiesty with the prodigall sonne; yet despaire not, but with the prodigall sonne returne vnto him, and know that you shall finde mercy at his hands, as he did: and as *Dauid* did, and as *Salomon* did, and as *Peter* did, and as *Paul* did, and as many more besides them did, whose sins were great and hainous. For God hath said it, who cannot lye. Yea he hath sworne it, and bound it with an oath, that *he doth not desire the death of the wicked, but that he should turne and liue*, as you heard before out of *Ezech.* 33.11.

Lastly, from hence obserue this vse, that if any doe perish through his sinnes and transgressions, he must not impute the fault thereof vnto God, but vnto himselfe. For God here doth call *Vse.*

men from their euill waies, that so they may not perish, but be saued. In all our plagues and iudgements, and in all our woes and calamities, whether in this world, or in the world to come, the Lord may alwaies say vnto vs, as it is in *Hosea* 13. 8. *O Israel, one hath destroyed thee, but in me is thy helpe.* For the Lord doth take (as it were) great paines to make vs good. *What could I haue done more (saith the Lord) to my Vineyard, that I haue not done vnto it? Isay.* 5. 4. Wherefore accuse God (I beseech you) at no time, if any destruction doth happen vnto you, but lay the whole blame thereof vpon your owne selues, whose hearts are hard, & will not repent. For God doth desire (you see) your wel-fare, and not your destruction. And so at the last, we are come to the end of the generall view of the whole Psalme.

The end of the first Sermon.

The

THE SECOND SERMON vpon the second Psalme.

PSAL. 2. vers. 1.

Why doe the heathen rage, and the people murmure in vaine?

THE Prophet intending to speake of Christ, and of his blessed and gracious gouernment, he doth begin with the conspiracy and opposition, that is made against the same. And whereas there are two sorts of persons that doe rebell, the Commons, and the Nobles; he makes his entrance with the Commons, and afterwards he comes to the Nobles. The Commons, though all of them did conspire and agree in the maine point of rebellion, yet they were diuided amongst themselues. Some of them were open enimies, and such as did breake out by violence and outrage into tumults and vnlawfull insurrections. Others were more close and secret, murmuring in their hearts against his gouernement, and grudging to doe seruice vnto him, as vnto their Lord and King. And though all of them did thus band themselues against him, and vse meanes, as it were, to be rid from his subiection; yet all was in vaine, they could not accomplish their purpose, but their indeauours came to nought. In regard wherof the Prophet doth wonder, that euer they should be so mad and foolish, as thus to attempt such vnpossible things, and such matters too, that if they were brought to passe, yet would not be commodious or beneficiall vnto them. For what commodity or benefit should they get, by being looſed frō the kingdom of Christ? Surely, as much as an horse doth by an heauy burden, as it is in our prouerbe. For this cause the Prophet speaking of their conspiracy, he doth not note it out simply in a plaine narration, but he doth declare it by way of admiration,

in a demanded queſtion, ſaying: *Why doe the heathen rage, and the people murmure in vaine?*

Summe. The ſumme then of this verſe is the conſpiracy or rebellion of the Commons or meaner ſort of people, who riſe vp againſt the Lord & his Annointed. Vnleſſe a man would hold, that here is a deſcription of all their enimies in generall, and in the two next verſes, of the chiefe and capitall heads of them in particular: but becauſe that would include a repetition needleſſe of one and the ſame matter (for then the great ones ſhould twiſe be ſet downe) I would rather take it in the former acception, then in this latter. For the

Parts. parts of it, they are in number two. The firſt ſets downe what they doe, the other the Prophets wondring at them for their ſo doing. Their deedes are noted out two waies. Firſt, by the parts or kinds of them; then by the effect enſuing vpon them. The parts and kinds of them are two; the one is raging, the other is murmuring. *Why doe the heathen rage* (ſaith the Prophet) and *why doe the people murmure in vaine?* By heathen, here ſome doe vnderſtand the *Gentles*, and by people, the *Iewes*. But we may better take them for all the enimies (chiefly of the common and meaner ſort) which either *Dauid* or Chriſt had, without any ſuch diſtinction made betwixt the words, or to be obſerued in regard of them. Firſt, becauſe the Hebrew words here vſed, called *Goiym* and *Leummim*, and the Greeke words, as they are tranſlated in *Acts* 4.25 named *Ethnê* and *Laoi*, are promiſcuouſly or indifferently vſed for any nation or people whatſoeuer, and the one of them is oftentimes put for the other. Secondly, becauſe the deedes here aſcribed vnto them in ſingle and apart, were iointly and mixtly found in them both. For the *Gentles* did not onely rage, or the *Iewes* onely murmure, but both *Gentles* and *Iewes* did rage and murmure, as we haue heard already in part, and may hereafter heare more. But to leaue this obſeruation touching that conceipted diſtinction, marke you here a true diſtinction. The enimies of our Sauiour (as we may ſee here) were of two ſorts. Some of them were violent and furious, breaking out into outrages, and open ſedition: and others of them were more ſecret and hidden, inwardly repining in their ſoules, & outwardly muttering or whiſpering againſt him by their words. The words which are vſed here in the Hebrew tongue, and thoſe

also, which are vsed of the Apostles in the Greek tongue, in *Chap.* 4.25. (where the same sentence is deliuered) doe make this most plaine and euident. For the first of the Hebrew words, called *Rageshu*, comming of *Ragash*, doth signifie to make a tumult, and to gather together an assembly; and the other of them named *Iehegu*, arising from the roote *Hagah*, doth import to meditate vpon, to mutter, and to speake *tam ore quam corde*, as well by the mouth, as by the heart. So in like manner the former of the Greeke words, called, *Ephrunaxan*, doth signifie to make a noise, or to rage, properly as the horse doth, which doth rush violently with great braying into the battell: and the latter of them, named *Emeletêsan*, doth import to meditate vpon, to care for, and to exercise ones selfe in a thing. So that they were tumultuous ragers, and plodding murmurers.

Thus you see shortly what they did. The verity whereof may be seene in the story of the Euangelists. For they with one consent make mention of both these their facts: but let vs see it in a few examples. For the first, they raged against Christ, and met together in a tumultuous manner, when they *were filled with wrath, and rose vp, and thrust him out of* Nazareth, *and led him to the edge of the hill, whereon* Nazareth *was built, to cast him downe head-long*, and there to breake his neck. *Luk.* 4.28.29. Likewise they raged against him, and met together in a tumultuous manner, when they came in a great multitude with swords and staues to apprehend him, and to cary him to the officers, such as the high Priest and others were. *Math.* 26.47. But to omit other times, they raged against him, and met together in a tumultuous manner, when they cryed out to *Pilate* saying. *Crucifie him, crucifie him*: and when they did spit in his face, strike him with their fists, set a crowne of thornes vpon his head, flowted him to his face, and offered other notorious villanies vnto him. *Math.* 27.22. *&c.* For the second, they murmured and muttered against Christ, when he sate at meate in *Matthewes* house, and did eate there with Publicanes and sinners. *Math.* 9.15. Also they murmured and muttered against him, when he healed the sicke man of the palsie, and said vnto him: *Son be of good comfort, thy sinnes are forgiuen thee. Luke* 5.21. Likewise they murmured and muttered against him, when he did heale and

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cure diſeaſed people on the Sabboth day. *Math.* 12. 14. Finally (to paſſe ouer other times) they murmured and muttered againſt him, when he ſaid, that he was *the bread that came downe from heauen, which if any did eate he ſhould not periſh, but haue life euerlaſting. Ioh.*6.41.60.61.

As thus you haue heard, what they did, ſo now heare what was the euent of their doing. All was in vaine, but *in vaine*, ſaith the Prophet, by which word he doth ſignifie that all their indeauour was to no purpoſe. For a thing is ſaid to be in vaine, which cannot be brought to paſſe, but ſhall lacke his effect. In Hebrew the word is in the ſingular number, called *Riyk*, and it doth import a vacuitie or emptineſſe, and ſuch a vanity of things as haue no ſubſtance in them, no more then a dry pit hath water, or an empty houſe hath ſtuffe. But in Greeke the word is of the plurall number termed *Kena*, and in ſignification is all one with the former, ſauing onely, that this doth ſhew more fully as it were by the plurality of it, that all the things which they did meditate vpon in their hearts, & murmuringly mutter forth with their tongues, were fruſtrated and brought to nothing, being in this reſpect like vnto ſicke mens dreames, which haue no truth or verity in them. Here might many things be obſerued. As firſt, that raging in a tumultuous manner, and murmuring (though) in a ſecret ſort, are diſeaſes and ſores euermore to be found among the common people, and the meaner of the world. Secondly, that by raging and murmuring reſiſtance is made againſt the Lord and his Annointed. Thirdly, that all attempts which are made againſt the Almighty, & thoſe whom he doth ſet vp, whether by the one of theſe meanes, or by the other, ſhall be broken and come to nought. Fourthly, that the multitude and vulgar ſort, are alwaies enimies to the wiſe and gracious gouernement of our God. And laſtly, that raging and murmuring themſelues are two notorious euils, which are alwaies to be abandoned by the holy and bleſſed Saints of the moſt High, who doe purpoſe truely to ſerue the Lord, and to go to heauen. But as a man entring into a ſhop, where is great variety of wares, will buy onely that, which is neceſſary for himſelfe and his vſes, & let the reſt alone: Or as a man ſitting at a table, where are ſundry diſhes, will in wiſedome feede onely on them, which will agree

with

with his body best, and doe him most good; and not meddle of the rest: So let vs stand vpon those points alone, which are most commodious for vs, and may turne to our greatest good; and let passe the rest. And they are in number the two last; which also are intended most (if not onely) by the Spirit of God in the text it selfe; vnlesse it be the third, respecting the vanitie of all such attempts, as shall be made against the Lord, whereof wee haue spoken already in the generall view of the whole Psalme, and so are not now againe to speake thereof at this time.

First then, in that the heathen do thus rage, & the people do thus murmure against Christ and his kingdome, as we haue heard, we gather this doctrine, that the multitude and the whole body of the Commons will euermore be enimies vnto the Lord and his truth. *Doct.* If we peruse the writings of the Prophets, or runne ouer the *Acts* of the Apostles, or cast our eies vpon the conuersation of the whole race of mankind, we shall easily finde this to be most true and certaine. *Noah* found it so, when for all his preaching in six-score yeares together, he could not conuert any vnto the Lord, but they would (notwithstanding his preaching) continue in their sinnes, till the floud came and drowned them all. 1 *Pet.* 3. 20. *Lot* found it so, when he vexed his righteous soule from day to day, with the vnlawfull deedes and vncleane conuersation of the *Sodomites.* 2. *Pet.* 2. 7. 8. chiefly then, when *they compassed his house about from all the quarters of the citty, both yong and old,* with murthering hearts, to kill those men (or rather Angels) that came to lodge with him. *Gen.* 19. 4. &c. *Aaron* found it so, when all the Israelites fell to idolatry, and compelled him to make them a golden calfe, to worship it; or as they termed it, *Gods, to goe before them. Exod.* 32. 1. *Isay* found it so, when he said of the whole people of *Israel* that they were a *sinfull nation, a people laden with iniquity, a seed of the wicked, corrupt children; that they had forsaken the Lord, and prouoked the Holy one of* Israel *against them, yea they were gone backeward, and that there was nothing found in them, from the sole of the foote vnto the top of the head, but wounds & swelling, & sores full of corruption.* Isay 1. 4. &c. *Ieremy* found it so, when he said of the same people, that they were a wicked people, and that *they did refuse to heare the word of God, but would walke after the stubbornesse of*

cure diseased people on the Sabboth day. *Math.* 12. 14. Finally (to passe ouer other times) they murmured and muttered against him, when he said, that he was *the bread that came downe from heauen, which if any did eate he should not perish, but haue life euerlasting. Ioh.*6.41.60.61.

As thus you haue heard, what they did, so now heare what was the euent of their doing. All was in vaine, but *in vaine*, saith the Prophet, by which word he doth signifie that all their indeauour was to no purpose. For a thing is said to be in vaine, which cannot be brought to passe, but shall lacke his effect. In Hebrew the word is in the singular number, called *Rjk*, and it doth import a vacuitie or emptinesse, and such a vanity of things as haue no substance in them, no more then a dry pit hath water, or an empty house hath stuffe. But in Greeke the word is of the plurall number termed *Kena*, and in signification is all one with the former, sauing onely, that this doth shew more fully as it were by the plurality of it, that all the things which they did meditate vpon in their hearts, & murmuringly mutter forth with their tongues, were frustrated and brought to nothing, being in this respect like vnto sicke mens dreames, which haue no truth or verity in them. Here might many things be obserued. As first, that raging in a tumultuous manner, and murmuring (though) in a secret sort, are diseases and sores euermore to be found among the common people, and the meaner of the world. Secondly, that by raging and murmuring resistance is made against the Lord and his Annointed. Thirdly, that all attempts which are made against the Almighty, & those whom he doth set vp, whether by the one of these meanes, or by the other, shall be broken and come to nought. Fourthly, that the multitude and vulgar sort, are alwaies enimies to the wise and gracious gouernement of our God. And lastly, that raging and murmuring themselues are two notorious euils, which are alwaies to be abandoned by the holy and blessed Saints of the most High, who doe purpose truely to serue the Lord, and to go to heauen. But as a man entring into a shop, where is great variety of wares, will buy onely that, which is necessary for himselfe and his vses, & let the rest alone: Or as a man sitting at a table, where are sundry dishes, will in wisedome feede onely on them, which will agree

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with his body beſt, and doe him moſt good; and not meddle of the reſt: So let vs ſtand vpon thoſe points alone, which are moſt commodious for vs, and may turne to our greateſt good; and let paſſe the reſt. And they are in number the two laſt; which alſo are intended moſt (if not onely) by the Spirit of God in the text it ſelfe; vnleſſe it be the third, reſpecting the vanitie of all ſuch attempts, as ſhall be made againſt the Lord, whereof wee haue ſpoken already in the generall view of the whole Pſalme, and ſo are not now againe to ſpeake thereof at this time.

Firſt then, in that the heathen do thus rage, & the people do thus murmure againſt Chriſt and his kingdome, as we haue heard, we gather this doctrine, that the multitude and the whole body of the Commons will euermore be enimies vnto the Lord and his truth. *Doct.* If we peruſe the writings of the Prophets, or runne ouer the *Acts* of the Apoſtles, or caſt our eies vpon the conuerſation of the whole race of mankind, we ſhall eaſily finde this to be moſt true and certaine. *Noah* found it ſo, when for all his preaching in ſixſcore yeares together, he could not conuert any vnto the Lord, but they would (notwithſtanding his preaching) continue in their ſinnes, till the floud came and drowned them all. 1 *Pet.* 3. 20. *Lot* found it ſo, when he vexed his righteous ſoule from day to day, with the vnlawfull deedes and vncleane conuerſation of the *Sodomites.* 2. *Pet.* 2. 7. 8. chiefly then, when *they compaſſed his houſe about from all the quarters of the citty, both yong and old,* with murthering hearts, to kill thoſe men (or rather Angels) that came to lodge with him. *Gen.* 19. 4. *&c. Aaron* found it ſo, when all the Iſraelites fell to idolatry, and compelled him to make them a golden calfe, to worſhip it; or as they termed it, *Gods, to goe before them. Exod.* 32. 1. *Iſay* found it ſo, when he ſaid of the whole people of *Iſrael* that they were a *ſinfull nation, a people laden with iniquity, a ſeed of the wicked, corrupt children; that they had forſaken the Lord, and prouoked the Holy one of* Iſrael *againſt them, yea they were gone backeward, and that there was nothing found in them, from the ſole of the foote vnto the top of the head, but wounds & ſwelling, & ſores full of corruption.* Iſay 1. 4. &c. *Ieremy* found it ſo, when he ſaid of the ſame people, that they were a wicked people, and that *they did refuſe to heare the word of God, but would walke after the ſtubbornneſſe of*

their owne heart, and walke after other gods to ſerue them and to worſhip them. Ier. 13.10. *Dauid* found it ſo, when he ſaid of all mankind, that *they were all of them gone out of the way, that they were all corrupt, and that there was none that did good, no not one.* Pſalme 14.3. Finally (to omit almoſt infinite examples) *Paul* and *Silas* found it ſo, when they were at *Philippy* a chiefe citty in *Macedonia*, where all were ſet againſt them both people and gouernours; and did not onely beate them ſore with rods, but they caſt them alſo into priſon, and commanded the gaoler to keepe them ſurely there from all eſcaping away. *Acts* 16.22.23.

Reaſon. Hitherto you haue heard what the people do, euen rebell ſtill againſt the Lord and his bleſſed word. Now heare what are the reaſons of this their ſo doing, and marke what moues them thereunto. There are many reaſons of it, but theſe foure are the chiefe and principall. The firſt is there fooliſhneſſe or ignorance. For they not knowing the Lord, nor vnderſtanding his waies aright, but being in this reſpect worſer then the Oxe that knoweth his owner, and the Aſſe that knoweth his maiſters crib, as the Lord doth complaine of them, in *Iſay* 1.3. they cannot but doe as *Paul* did in the time of his ignorance, euen oppoſe themſelues againſt the Almighty: or thoſe of whom Chriſt doth ſay, that *they ſhall thinke, they do God good ſeruice*, in putting his Saints to death, *Ioh.* 16.2. For this cauſe the Lord doth make his moane for the fooliſhneſſe and ignorance of his people, as of the wel-ſpring of all their rebellions againſt him, in *Ier.* 4.22. in theſe words. *For my people is fooliſh, they haue not knowne me: they are fooliſh children, and haue none vnderſtanding: they are wiſe to doe euill, but to do well they haue no knowledge.* The ſecond is their impatiency, or angry waywardneſſe, who cannot waite vpon the Lord with any patience, or beare any croſſe quietly. For this doth cary them away to horrible rebellions, as we may ſee by daily experience, and by the example of the children of *Iſrael* in the wilderneſſe; who being angry for their croſſes, and impatient of thirſt, of hunger, and other calamities which fell vpon them, they broke out into murmuring, and blaſphemous ſpeeches againſt God, and into open rebellion and inſurrection againſt *Moſes* and *Aaron* their gouernours, inſomuch as they had ſtoned them to death, had not God by an out-

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ſtretched arme preſerued thē. *Numb.*14.10. The third is their wilfulneſſe or obſtinacie. For they being, with *Narciſſus*, in loue with themſelues, and doting vpon their owne waies, will not hearken vnto the charmer, charme he neuer ſo ſweetly, as appeareth by Chriſts ſpeech, in *Math.*11.17.18.19. But as *Ieremy* doth well obſerue of them, in *Chap.* 5. 3. *They make their faces harder then a ſtone, and do refuſe to returne.* In regard whereof the Lord ſending foorth his ſeruant *Ezechiel* to preach vnto his people, he tels him, that *they will not heare him*, and that becauſe *they are impudent children, and ſtiffe-hearted. Ezech.* 2.4. The fourth and laſt, is their vnbeliefe or vnfaithfulneſſe. For as Chriſt doth well obſerue of his owne Diſciples, that they were dull of heart and ſlow to beleeue, *Luke* 24.25: So they diſtruſting God, and not relying vpon him with a ſtedfaſt faith, do depart away from him, and commit grieuous abominations againſt him, according to that in *Ier.*5.23. *But this people hath an vnfaithfull and rebellious heart: they are departed and gone.* So then theſe foure vices reigning amongſt them do (like a violent ſtreame) carry them to all kind of rebellions.

The cauſes of their rebellion being thus touched; now let vs come to the vſes of the doctrine. They are in number foure. For firſt, here we may learne, in that all do thus rebell, that the greateſt number in the world is not the beſt, but the worſt. The flocke of Chriſt is a little flocke, according to his owne words, in *Luke* 12.32. when he ſaith, *Feare not, little flocke, for it is your Fathers pleaſure to giue you a kingdome.* But the flocke of the diuell is a great flocke, according to that in *Reuel.*20.8. Where his armie, that he gathered together againſt the Saints of God, out of the foure quarters of the earth, *euen Gog and Magog*, is compared *to the ſands of the ſea for number.* Oh weigh this well, and with a religious heart, and let neither Popery tell you of multitude, which they make to be a marke of Gods Church; nor the carnall Goſpeller of the generality of the world, which they make to be the rule of their liues; but euer looke for truth and goodneſſe in the ſmalleſt number. For many according to Chriſts words, do *go in at the wide gate, and broad way, that leadeth to deſtruction; and but few at the ſtraight gate, and narrow way, that leadeth vnto life.* Math. 7.13.14. *Vſe.*

Secondly, here we may learne, that we muſt not care for the loue & liking of the world, nor hang vpon the multitude for their applauſe & fauour; for they are againſt the Lord, & not for him. Surely as they are moſt vnconſtant in their waies, turning vpon euery ſmall occaſion (like the weather-cocke at the blaſt of the wind) this day one being a man with them, to morrow a beaſt; this day none better with them, to morrow none worſe; this day a god with them, to morrow a diuell; as we may ſee by their dealing towards Chriſt & *Paul:* So their loue and fauour muſt needes be bent towards the worſt, ſeeing they themſelues are bad, and do oppoſe thēſelues againſt the Almighty. Remember alwaies what Chriſt ſaid vnto his Diſciples about this matter: *If ye were of the world,* (ſaith he, in *Ioh.* 15.19.) *the world would loue his owne: but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.* Wherefore as they that runne at tilt looke to the iudges what they ſay, and not what the vulgar people ſay: ſo I beſeech you, looke you euer what your iudge in heauen doth allow, or approue; and care not what the world, and the people thereof, do thinke or ſay.

Thirdly, here we may learne, that the multitude, and the common people will be enimies vnto you, and labour to reſiſt you, whenſoeuer you ſhall go about to ſerue the Lord aright. If you ſhall once begin to ſeeke Chriſt, and to come vnto him, they ſhall ſtand in your way to hinder you, as they did ſtand in *Zacheus* way when he went foorth to ſee Chriſt. *Luke* 19.3. If you be once in his preſence, & do begin to call vpon him for mercy & helpe, they wil rebuke you, as they did the poore blind man, who cryed vnto him, ſaying: *Ieſus the Son of* Dauid, *haue mercy on me. Luke* 18.39. If you be ſicke or dead in your ſins & treſpaſſes, and Chriſt doth begin to come home to the houſes of your ſoules, to heale you, and to raiſe you vp from the death of your ſins; they will ſtop his paſſage and entrance in, if they can, as they did, when Chriſt came to the Rulers houſe to heale his daughter that was ſicke, yea dead, when he came *Math.* 9.23. But as Chriſt turned them there out of dores, ſaying, *Get you hence:* ſo muſt you ſhake them all off, and not communicate with fleſh & bloud in the matters of your God. But do as *Abraham* did: when he ſacrificed to God, the fowles of the

the heauen fell on the carkeises, which he had prepared for the sacrifice, but he droue them away, *Gen.*15.11. So if any do begin to molest you, whē you are going about any spirituall sacrifice, resist them, and driue them away, saying with Christ vnto *Peter: Auoid Satan. Math.*16.23.

Lastly, here we may learne, to take heede of the people, and in any case not to do as they do. For seeing that they do rebell against the Lord; and *the whole world* (as *Iohn* doth say 1.*Ioh.*5.19.) *doth lye in wickednesse:* we must not follow them, nor go after their waies, to prouoke the holy one of *Israel* against vs, as they do. *Fashion not your selues* (saith *Paul*) *like vnto this world, but bee yee changed by the renewing of your minds, that you may proue what is the good will of God, and acceptable, and perfect.* Rom.12.2. The number and multitude must not mooue vs. For what saith the Lord? *Thou shalt not follow a multitude to doe euill, neither agree in a controuersie to decline after many, and ouerthrow the truth. Exod.* 23.2. Wherfore do, I beseech you, as Wisedome doth counsell vs for to do: *If sinners do entice* vs to go with them, let vs *not walke in the way with them,* but *refraine our feete from their paths.* Prou.1.15. And, as *Paul* doth require of vs, let vs *not be companions with them, nor haue any fellowship with the vnfruitfull workes of darkenesse, but* let vs *rather reproue them.* Ephes.5.7.11.

Hitherto of the first point. Now followes the second.

In that this their rebellion was wrought by raging and murmuring, and these were the chiefe heads thereof, we are taught this doctrine, that raging and murmuring are two great and notorious euils, alwaies to bee auoided by euery good Christian, and those that would be the faithfull children of the most high God of heauen. But on the former of thē I will not now stand, partly because all do confesse that to be a most hainous offence; and partly because we are somewhat cleare and innocent from it: but I will stand onely vpon the latter, as vpon a thing more doubtfull, and wherein we are intangled most. The which to be a most grieuous sin in the sight of the Almighty (howsoeuer man doth iudge lightly of it) appeareth euidently by three things. First, by his often condemning of it in his word. Secondly, by his branding of them *Doctr.*

with a note of great infamie, or reprobation, who were ſubiect vnto it. And thirdly, by his ſeuere puniſhing of them, who were guilty in it. If we peruſe the word, we ſhall finde many places condemning the ſame, but I will preſſe two or three alone. *Do all things* (ſaith *Paul*, in *Phil.* 2. 14.) *without murmuring and reaſonings.* And againe, writing to the *Corinthians*, in 1. *Cor.* 10. 10. he ſaith, *Neither murmure ye, as ſome of them alſo murmured* (making mention there of the Iſraelites) *and were deſtroyed of the deſtroyer.* Likewiſe *Peter* well agreeing with him, ſaith, in 1. *Pet.* 4. 9. *Be ye harborous one to another without murmuring.* If we ſearch the Scriptures we ſhall finde againe, that murmurers therein are brought in as the leawdeſt and vileſt people that be. *Iude* in his Epiſtle, ſpeaking of vngodly perſons, who are a ſtaine vnto true religion, euen of ſuch as were ordained of old vnto eternall condemnation, as appeareth in the 4. *Verſ.* of that Epiſtle, doth amongſt other things ſet them out by this marke, that they *are murmures* and *complainers, walking after their owne luſts*, as it is in the 16. *verſe* thereof. Whereby we ſee that God doth brand them with the note of reprobation, as I ſaid before: In like manner, as *Kain* is recorded to be a murtherer, a runnagate, a vagabond, and a damned wretch, who was a murmurer, and one that did repine and grudge, that God ſhould reſpect his brother *Abel* aboue himſelfe. *Gen.* 4. 5. *&c.* So are all the Iſraelites, who did ſo often murmure and grudge againſt the Lord and *Moſes* his ſeruant in the wilderneſſe, reputed for moſt vile and notorious ſinners, and that by God himſelfe, in theſe words; *Forty yeares haue I contended with this generation, and ſaid, They are a people that erre in heart, for they haue not knowne my waies. Wherefore I ſware in my wrath*, ſaying: *ſuerly they ſhall not enter into my reſt.* Pſal. 95. 10. 11. Laſtly, if we carefully obſerue the ſtory of ſacred Oracles, we ſhall find that moſt heauy plagues & iudgements haue bene excuted vpon offenders in this reſpect. But to touch one or two, it is not vnknowne, that though *Miriam* were an excellent woman, and one of great account amongſt all the people of God; yet the Lord did not ſpare her, but did ſtrike her with the Leproſie (a curſed & an odious diſeaſe) for her murmuring againſt *Moſes*. *Numb.* 12. 10. Againe, it is apparant that though God made choiſe of *Iſrael*, to be his people before all

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the nations of the world, and did carry them, as it were, in his bosome, as a mother doth carry her child in her bosome; yet he did destroy many thousands of them by the *Amalekites* & the *Canaanites* that dwelt in the mountaine of their wandring, for their murmuring and repining; yea and more then that, hee debarred them all from entring into *Canaan*, that came out of *Egypt*, except two, *viz. Iosuah* and *Caleb*, as we may see at large in the 14. *Chap.* of *Numbers*. But yet his hand staid not there. For besides all that, he cast most of them downe to hell, and would not suffer them to come to heauen (which is the plague of all plagues, and the heauiest iudgement that can be) as the Apostle doth obserue, in the 3. and 4. *Chapters* of his Epistle to the *Hebrewes*.

As thus you heare that murmuring is a sinne, so peraduenture you would gladly vnderstand the cause why it is a sinne? In few words, it is a sinne for two causes. The one is, because it hath an errour in it, whereby we iudge amisse of the Lord and his wayes, whether workes or words. For whensoeuer we murmure for any matter, we iudge and thinke, that that matter is out of order, and that it might be better disposed of then it is. As for example, when the maister of the vineyard gaue vnto euery one a penny at night, that laboured in his vineyard, the enuious man grumbled at this; because he thought here was no iustice and equity obserued, in that all of them were made equall in their wages, who were vnequal in their labours. So when we murmure against God, we do dislike with something in God, and so we do controll him, and preferre our selues, who are foolish and wicked, before him, who is most wise and holy: as though we our selues in the like case could do better then God hath done; then which blasphemy what can almost be more hainous? The other cause is, because it hath some rebellion in it, as a cursed effect, arising from the wickednesse of that former cause, whereof we haue already spoken. For when the soule is thus corrupted with a wrong iudgement, the heart, that begins to boyle and rise against God in many angry and foolish passions; and the tongue oftentimes is loosed with most vile and reprochfull words: that I may not speake of the hands and the rest of the members, all which are much out of order by this meanes, and carried ouer to a sea of corruptions; as

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we may see in those murmurers, (and many others) who were mentioned before. Wherefore when *Moses* went about to draw the people from their murmuring, he wils them to *rebell* no more; as though to murmure & to rebell were all one. *Numb.* 14.9. And when God doth reproue them, he doth demand, *How long they will prouoke him, and how long it will be yer they doe beleeue him?* in the 11. *verse* of the same *Chapter:* as though there were no difference betweene murmuring, and prouoking of God, or not beleeuing in him. So that then if it be an abhomination before the Lord to condemne the innocent in our thoughts, and to rebell against the gouernours of the land, it is apparant and euident, that murmuring must needes be a great sinne, seeing it hath these two great euils in it; the one of iudging amisse of the Lord; the other of rebelling against his maiesty. But to passe the causes, let vs come to the vses. They are in number two.

Vse. 1. The first of them sheweth the great impiety of our land; for seeing that murmuring is a great euill, and we haue murmurers in euery place, and amongst all estates, we may see that our land is wicked and naught. In it reigne many sinnes, as swearing, lying, whoring, theeuing, quaffing, gormandizing, contempt of the word, and the faithfull embassadours thereof, with many other notorious vices, such as couetousnesse and the like are: But yet in generall amongst all estates from the highest vnto the lowest, there is none so common and obuious as this of murmuring is. Go we in any place, and the sound thereof will by and by pierce our eares. Not to speake of the higher powers (for to speake of them, is to touch the disease called *Noli me tangere*, which many too rashly and without wisedome do venture often to touch. God make them wiser, and more staid in their proceedings.) We haue these murmurers amongst vs. First the Papists; they murmure, because they cannot haue their religion established, or their liberty to vse their consciences as they would. Secondly, the Brownists (or the Separatists, as they call themselues:) they murmure, because they cannot haue our Church reformed according to their plat-forme. Thirdly, the loyall subiects, they murmure, because the good and wholsome statutes of our land for iustice and piety, lye dead without execution. Lastly, (not to touch the gouerne-

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ment of the Church, in regard whereof there are too many murmurings on euerie side) euery estate almost doth murmure one against another, as the rich against the poore, and the poore against the rich, and the like; and there is no man almost that is contented with his place, and with those things which do happen vnto him here in this life, but he doth murmure against God the disposer of all things, and that because he is oftentimes crost, and cannot haue his will fulfilled, as he would. In regard of all which we see what a leaprous disease hath ouer-spread it selfe vpon the whole nation, and the people of our land; the Lord herein be mercifull vnto vs, and giue vs grace to repent, and to amend this euill of ours, that so we may ceasse from murmuring, and fall to praying, and prouoke him no more to wrath after this manner, as we haue done.

But to come to the second vse, here let vs learne to fall into a deadly detestation of this euill of murmuring, wherewith we are so tainted; and vtterly to cast it off, as the destruction of our soules, considering that it is so vile, and so abhominable a sinne before the Lord our good and gracious God. For shall not we hate that which he doth hate, and cast that away, which otherwise will cast vs away? I beseech you brethren, thinke vpon this matter, and lay it close vnto your soules. A grieuous sinne it is, and a foule fault in any (as you haue heard;) but in a people so blessed as we are, with many happy experiences of care and loue, of might and mercy in our all-sufficient God, it is much more damnable, and odious then in others. Murmure not therefore, nor repine, howsoeuer matters do fall out with you. Be you restrained of libertie? be you touched with pouertie? be you pinched with penury? be you blotted with infamie? be you crossed by your neighbours? be you resisted by your aduersaries? be you plagued by your children? be you dealt with wretchedly by your seruants? be you impouerished in your goods? be you sicke or lame in your bodies? be you, in one word, cast into the furnace of any of Gods afflictions? yet fret not, neither murmure nor grudge, but commit your wayes to God, and trust in him, and he shall bring all things to passe for your good and comfort in the end. *Psal.* 37. 5. But this is, you may say, a worke of all workes; ô for Gods loue, teach vs *Vse.* 2.

how to do it: for we are willing to do it, but we know not how to do it. Marke then these rules, which do follow. For if you shall obserue them carefully, and lay them vp deeply in the bottome of your hearts, they shall be as good Triacle or Mithridate to do you good, and a sound antidote to expell the rancknesse of this poyson of murmuring, whensoeuer any crosse or affliction doth fall vpon you.

First, you must know and marke, that God hath a working in all things, and that crosses and calamities do as well come from him, as blessings and benefits, according to the words of *Amos*, saying, *Shall there be euill in the citie, and the Lord hath not done it?* (he meanes the euill of punishment, and not the euill of sinne; because God is not the author of this, as *Iames* doth teach, but he is of the other.) For this should quiet our minds, and make vs dumbe, according to *Dauids* words in *Psal.* 39. 9. when he saith, *I should haue bene dumbe, and not haue opened my mouth, because thou didst it*, speaking there to God.

Secondly, you must know and marke, that as God doth all things, so God hath an absolute power ouer all his creatures to do with them what he will himselfe, and not what shall seeme good vnto the creatures themselues, as *Paul* doth teach vs in *Rom.* 9. 20. 21. saying: *O man, who art thou, which pleadest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? hath not the potter power ouer the clay to make of the same lumpe one vessell to honour, and another vnto dishonour?* For this should quiet our mindes and make vs dumbe, according to *Elies* wordes in 1. *Sam.* 3. 18. when he saith, *It is the Lord, let him do what seemeth him good.*

Thirdly, you must know and marke, that as God doth all things, and hath absolute power ouer all his creatures to do with them as he will, so God doth wrong none, or offer iniurie vnto any, as man doth; but all his workes are iust and righteous, euen when he doth strike, as well as when he doth blesse, as *Daniel* doth acknowledge of him in *Dan.* 9. 14. saying: *For the Lord our God is righteous in all his workes which he doth.* For this should quiet our minds and make vs dumbe, according to *Iobs* example, in *Iob.* 1. 21. when he saith, *Naked came I into this world, and naked shall I re-*

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turne againe; the Lord hath giuen, and the Lord hath taken away; O blessed be the name of God. And *in all this did not* Iob *sinne* (saith the text) *nor charge God foolishly*; as considering herein with himselfe, that God dealt but iustly and vprightly with him in taking that from him, which before he had bestowed vpon him.

Fourthly, you must know and marke, that as God doth all things, hath absolute power to do what he will, and all his works are iust and righteous, so euery man is so sinfull, that his transgressions and sinnes do deserue farre greater plagues and iudgements then any that God doth lay vpon men here in this world, as *Dauid* doth instruct vs, saying: *The Lord hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities*, in Psal. 103. 10. For this should quiet our minds, and make vs dumbe, according to *Iobs* words in *Iob* 39. 37. when he saith, *Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth.* Doth a man require of vs but ten shillings, when we do owe him an hundreth pounds? or doth an officer giue vs but one stripe, when by a iust and mercifull law he may giue vs fortie? then we haue no cause in the world to murmure against them for it, but to thanke them. So beloued, seeing that God doth but lightly touch vs with his finger, when he may presse vs downe with his whole hand; and doth but fatherly chastise vs with a few stripes here, when he might cast vs downe into hell, and there keepe vs in vnsufferable torments for euermore; shall we murmure and grudge against him for this his dealing? no, no, we must not do so, but like good and faithfull children we must blesse his glorious name most heartily for it, and cry out with *Ieremy*, saying, *It is the Lords mercies, that we are not consumed, because his compassions faile not.* Lament. 3. 22.

Fiftly, you must know and marke, that as God doth deale more fauourably with vs, then we do deserue, he sparing vs, as a father doth his child; so he doth neuer lay any more vpon vs, who are his children, then we can beare, as the Apostle doth shewe in 1. *Cor.* 10. 13. saying: *God is faithfull, which will not suffer you to be tempted aboue that you be able to beare, but will euen giue the issue with the temptation, that ye may be able to beare it.* For this should quiet our minds, and make vs dumbe, according to the example of Christ: who, being heard of his Father in the thing which he fea-

red, *Heb.* 5.7. went to his death and paſſion without all murmuring, quiet, and dumbe, as a ſheepe is before the ſhearer. *Eſay* 53.7.

Sixtly, you muſt know and marke, that as God will proportion out our burthen according to our ſtrength and abilitie to beare it, ſo he will turne all thoſe croſſes and burthens, which he doth lay vpon vs, to our beſt in the end, as *Paul* doth well obſerue in *Rom.* 8.28. ſaying: *Alſo we know that all things worke together for the beſt vnto them, that loue God, euen to them that are called of his purpoſe.* For this ſhould quiet our minds, and make vs dumbe. For we do loue and like thoſe things which turne to our profit, and we do reioyce in them greatly. He is a mad man, that being either ſicke or lame will fret and chafe at the Phiſition and Surgion, when they come vnto him with vndoubted remedies to make him well within ſome day or two. So not much better are we, if we ſtorme and fret at thoſe things, which the Lord doth lay vpon vs, conſidering that they ſhall turne to our good and comfort. Buthaply you perceiue not how this may be, that afflictions ſhould turne to our beſt. Marke it then, they do it two wayes; one way by pulling vs from our ſinnes, and cauſing vs to be more holy, as you may ſee in *Heb.* 12.10.11. where the Apoſtle doth ſay, that *God doth chaſtiſe vs for our profit, that we might be partakers of his holineſſe; and that though no chaſtiſing for the preſent ſeemes to be ioyous, but grieuous; yet afterward it bringeth the quiet fruite of righteouſneſſe vnto them, which are thereby exerciſed:* Which to be moſt true, we may ſee by the examples of *Manaſſes* and the prodigall ſonne, both which could neuer be tamed, till miſerie came vpon them; but then they began to relent and to returne to the Lord: as alſo by *Dauids* teſtimonie of himſelfe, who ſaith, *Before I was afflicted I went aſtray, but now I keepe thy word.* And againe, *It is good for me, that I haue bene afflicted, that I may learne thy ſtatutes.* Pſal. 119.67.& 71. The other way is by increaſing our glorie in the heauens aboue, as the Apoſtle S. *Paule* doth declare in 2. *Cor.* 4.17. ſaying, *For our light affliction, which is but for a moment, cauſeth vnto vs a farre more excellent, and ăn eternall weight of glorie.*

Seuenthly, you muſt know and marke, that as your croſſes and calamities ſhall be beneficial vnto you, and turne to your beſt;

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so they shall not continue still, but shall haue an end; as *Dauid* doth instruct vs in *Psal.* 125.3. saying, *For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednesse.* And againe he doth say, that *weeping may abide at euening, but ioy commeth in the morning.* Psal. 30.5. For this should quiet our minds, and make vs dumbe. For if apprentices shall hold out in their hard labour, and course fare, for seuen yeares together or more, and all that time shall be seruiceable vnto their maisters without open murmuring and repining, because they see that their bondage will not last for euer, but after these yeares are expired will haue an end; much more should we bridle our affections, and possesse our soules in patience, ceasing from all murmuring and repining whatsoeuer, considering that we see and know that our afflictions will haue an end, and not continue for euer.

Lastly, you must know and marke, that all our murmuring will do vs no good, but procure much hurt, and more woe vnto vs. For God will deale with vs, as we are wont to deale with our children; the more that they storme and rage against vs, the more stripes we giue them, and the lesse countenance we shew vnto them; but when they do submit themselues, and cry vs mercy, then we stay our hand, and take the rod, and burne it. So is it with God, the more we fret and chafe against him, the more he doth beate vs, and the sourer he doth looke vpon vs: but when we strike vpon the thigh, and come with the prodigall sonne, to confesse our fault, and to leaue the same, all his anger is turned straite into loue and fauour; and then the fat calfe is not good enough for vs, vnlesse we haue a sweete kisse, and other heauenly ioyes prouided for vs besides that. For this should quiet our minds, and make vs dumbe. For what wise man will do that, which cannot hurt another, but will greatly hurt himselfe? Remember we here what *Seneca* writeth of *Cæsar*, who hauing appointed a great feast for his Nobles and friends of all degrees, and it falling out that the day was so extreme foule, as nothing could be done, he being highly displeased at it, in extreme madnesse willed all them that had bowes, to shoote vp their arrowes at *Iupiter* (whom the heathen tooke for a chiefe god) in defiance of him, for that foule weather.

Which when they accordingly did, their arrowes lighted short of heauen, and fell downe vpon their owne heads, and hurt a number of them very sore. Euen so do our murmuring and muttering words, either for this or for that which God sendeth, not hurt him, but wound our selues both deeply and dangerously. Wherefore (to conclude this point) in consideration of all these things now rehearsed, take heed of murmuring, auoide it, and refraine from it. Do you neither murmure against the Ministers of the word, nor against the Magistrates of the land, nor against him that sits vpon the throne, who is the breath of vs all; (for to murmure against any of these, is to murmure against God himselfe, because all of them haue their calling from God, and do supplie his roome and place:) nor against any worke or word of the Almightie, whether you be in aduersity or in prosperity; but be quiet, & waite vpon the Lord, praying alwayes for the redresse of things that are amisse, but neuer murmuring for any thing. And so I passe from the acts of the people, and come to the Prophets wondring at the same.

He doth demand and aske the question, saying, *Why do the heathen rage, and the people murmure in vaine?* And this he doth by way of admiration, as wondring at them for this their so doing. Sometimes we aske a question, when we doubt of a matter or know it not. So the Apostles asked of Christ, why he did speake to the multitude in parables. *Matth.* 13. 10. Sometimes we aske a question, when we know a thing our selues, and would gladly teach it to another. So one of the Elders whom *Iohn* saw standing about the throne of God, asked of *Iohn*, what they were, and whence they came, which stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands. *Reuel.* 7. 13. Sometimes we aske the question for neither of these ends, but to tempt or to entrap. So the Herodians asked Christ, whether it were lawfull to giue tribute to *Cæsar* or no. *Math.* 22. 17. Sometimes we aske a question, when we would checke or reproue one for some thing, which is either spoken or done amisse. So God asked of *Caine*, where his brother *Abel* was. *Gen.* 4. 9. Sometimes we aske a question, when we would expresse a thing with the greater force and vehemency. So *Paul* asked of the *Romanes*, how they *that were dead to sinne, should yet liue therein,*

*therein, Rom.*6.2. Sometimes we aske a queſtion, when we would ſtop his mouth that doth propoſe vnneceſſary or vnpleaſing matters vnto vs. So Chriſt asked the chiefe Prieſts and Elders of the people, whether the baptiſme of *Iohn* were from heauen, or from men. *Math.*21.25. Sometimes, laſtly, we aske a queſtion, when we maruell or wonder at a matter. So *Dauid* asked what man was, that God did ſo regard him, and extoll him aboue the reſt of his creatures. *Pſal.*8.4. Thus yon ſee, that queſtions are propoſed vpon ſundrie conſiderations, and for diuerſe ends. But the end why the Prophet here doth propoſe this queſtion is for wondrings ſake; for he ſaw ſuch madneſſe and fooliſhneſſe in the heathen and people for their raging and murmuring againſt the Lord, that he could not but maruell and wonder at the ſame. If a man ſhould attempt a thing, that is either vnpoſſible to be done, as to cary a Church vpon his backe; or elſe which being done, will be altogether hurtfull vnto him, as to kicke his heeles againſt ſharpe needles; we ſhould wonder and maruell at him much for it, & thinke that he were mad, and out of his wits. So was it with the Prophet in this caſe; he ſaw firſt, that they went about a thing impoſſible, & that which could neuer be brought to paſſe; for who can remoue the Lord out of his throne? or diſplace him out of his kingdome? none, no not all the inhabitants of the world. Againe, he ſaw in the ſecond place, that as this was impoſſible, ſo it was a thing altogether vnprofitable for them, and moſt hurtfull in euery reſpect. For whether we reſpect *Dauid* or Chriſt, they could not haue the like king againe in all the world. For as it is recorded of *Dauid*, that he was *a man according to Gods owne heart*, and that he *executed iudgement and iuſtice vnto all his people*, as it is in 2. *Sam.*8.15. ſo it is chronicled of Chriſt, that he was the very ingraued forme of his Fathers perſon; and that the ſcepter of his kingdome was a ſcepter of righteouſneſſe, he louing righteouſneſſe, and hating iniquitie. *Heb.*1.2.8 9. And as though this were not a commendations great enough of him, that he ſhould reigne as a king and propher, & *execute iudgement and iuſtice* in the earth, marke what the Lord doth adde further to this, in *Ier* 23.6. when he ſaith: *In his dayes* Iudah *ſhall be ſaued, and* Iſrael *ſhall dwell ſafely; and this is the name whereby they ſhall call him, The Lord our righteouſneſſe*: that ſo thereby we might know, that all thoſe are in a moſt happie eſtate, who are vnder

der him, and his dominion. In regard of both which things, you may see, that the Prophet might well wonder and maruell (as here he doth) at their rebelliō. Whereout shortly obserue this doctrine,

Doct. That the acts of the world, and the people thereof, are such ostentimes, that a wise and godly man (such as the Prophet was) may well wonder and maruell at them. It is noted in *Esay, cap. 59. v. 16.* that *God himselfe did wonder at the dealing of the world, that there was no man found in it, that would offer himselfe to helpe the Church*, in these words: *And when he saw, that there was no man, he wondred that none would offer himselfe.*

Reason. But what may the reason of this be, that we may draw quickly to an end? In few words, it is this, because they haue no good groūd, nor reason for that which they do, but either haue or might haue many good reasons to the contrary. The which thing we may see, as in other things, so in the conspiracy of our traytors, whether against our former Queene of blessed memory, or against our present King of holy reputation. For I dare protest, that none of them had euer any iust cause giuen vnto them, whereby they might be moued to their treason or rebellion, but they had many excellent reasons still to stay them from it; as their peace, their wealth, their honor, and the like, which they did alwaies in great abundance enioy: but chiefly the word of God, which did charge them, not to *touch the Lords annointed* (no not though the had bin persecuted to the death, as *Dauid* in a manner was by *Saul*;) & daily experiences, by the which they did see, that all their plots frō time to time were euermore in vain, & did still turne to their own ruine & destructiō.

Vse. Wherefore seeing the acts of the people are acts so farre voide of reason & vnderstanding, that a good & holy man may wonder at them, do you neither approue of them your selues, neither yet ioyne with them in any of their wayes, that are of such a nature or qualitie; but follow you that which is wel pleasing vnto the Lord, remēbring alwayes, what God said to the Prophet *Esay* in the like case, when he tooke him by the hand, & taught him, that he should not walke in the way of the people, saying: *Say ye not a confederacy to al them, to whom this people saith a confederacy, neither feare you their feare, nor be afraid of them, but sanctifie the Lord of hosts, & let him be your feare, and let him be your dread.* Esay 8. 11. 12. 13. And so I shut vp this point in a few words, and make an end.

THE

THE THIRD SERMON

vpon the second Psalme.

PSAL. 2. VER. 2. & 3.

The Kings of the earth band themselues, and the Princes are assembled together against the Lord, and against his Christ.
Let vs breake their bands, and cast their cords from vs.

HAuing spoken in the first verse of the Commons, and the meaner people of the world, he comes now in these two verses to speake of the Nobles, and the great States of the world. Though the former did rebell against Christ, and his kingdome, yet haply these (as a man might thinke) will not. For these are wise, and religious, and see what is good for themselues. But out alas! they do it as well as the former; they haue the like treacherous and rebellious hearts within them. For they band themselues together with all their power and strength. But yet there is some difference betwixt them. For these go (as it were) warily to worke, and are very circumspect in their wayes: they take deliberation and time, they haue their meetings and consultations, they lay their heads together, and take aduice what is best to be done. But in the end they conclude vpon this: That they will be subiect no longer to Christ, and his kingdome, nor suffer themselues to be bridled any more by his lawes; which they accounted to be an intollerable burthen, and such bands and cords as were not in any case to be endured, but to be broken asunder, and to be cast behind their backes, like dung and filthinesse, which they could not abide to looke on. And whereas good subiects should prouoke one the other vnto all dutifull obedience and loyall subiection vnto their dread Soueraigne, they (as

apert and open enimies) do encourage one the other vnto plaine and manifeſt treaſon and rebellion, ſaying: *Come, let vs breake their bands, and caſt their cords behind vs.*

Summe. In ſumme then you haue nothing elſe to remember, here in theſe two verſes, but the rebellion or conſpiracie, which the great men of the world do make againſt Chriſt Ieſus our Lord & King: Wherein note firſt, what they do; then ſecondly, what they ſay. Their deedes are ſet out in the ſecond verſe, and that two wayes: firſt, by the thing it ſelfe, which they do; then by the perſons againſt whom they do the ſame. Their words in the third verſe, containing an exhortation in them, and the matter whereunto they do exhort. Of theſe we will ſpeake in order, and ſay ſomewhat of each of them by Gods good grace.

Touching the firſt of them, which doth concerne their deeds, we will obſerue this methode in handling the ſame, that firſt we will ſee the meaning of the words, then the truth of the ſtorie, and laſtly the vſe and benefit, that we may make thereof. The meaning of the words ſtandeth thus. By *Kings* are vnderſtood ſuch as were in higheſt place and authoritie amongſt men; and by *Princes*, ſuch as were next them for rule and gouernment ouer the people: but by them both, are vnderſtood all perſons whatſoeuer of chiefe place and ſtate for this world, by the figure called *Synecdoche*, when ſome ſorts or kinds are put for all. Howſoeuer theſe are here ſayd to *band themſelues*, and to *be aſſembled together*, but in *Acts chap. 4. verſ. 26.* they are ſayd to *aſſemble*, and to *come together*; the reading is ſomewhat diuerſe, but yet it is all one in ſence. For the meaning is nothing elſe but this, that *they ioyned hand and head together in power and counſell againſt the Lord and his Chriſt*. Where by the name of the Lord, you muſt vnderſtand the Almightie, euen the firſt perſon in the Trinitie, God the Father: and by the name of *his Chriſt*, firſt *Dauid*, whom God did annoint king of Iſrael. Then ſecondly, Ieſus, the ſonne of the Virgin *Mary*, whom the ſame God did annoint king ouer his Church. For againſt both of them was this conſpiracie made. The word in the Hebrew tongue, called *Meſhihho* coming of *Maſhahh* to annoint; and the word in the Greeke tongue, called *ton Chriſton auton*, coming of *chriô*, to annoint, do ſignifie *his Annointed*. And ſeeing that both

Dauid

Dauid and *Iesus* were annointed by God the Father, either of them may be noted out by this word; and be called *His Annointed*, or *his Christ*, which is all one. For annointed or Christ is all one in sence, though not in sound of words in our Englisth tongue.

Thus you see in few words the meaning of the place, how that the great states or chiefe men of the world bid band themselues wholy against *Dauid*, whom the Lord had chosen to be the King of Israel; and against our Sauiour Iesus Christ, whom he had chosen to be the gouernour of his Church, and the only ruler thereof. But yet before we come to see the veritie of this matter (which is to be touched in the next place) a question here may be moued, and a man may aske, how these men did ioyne hand and head together against the Lord himselfe? For can any (like the Giants) make warre against the Almightie? Yes. Many haue done it, and do daily still do it. For all those are sayd to warre against the Lord himselfe, who do oppose themselues against his will and pleasure, and withstand such matters as do tend to his glorie, and the good of his Saints; but chiefly those, that do resist the higher powers, and rebell against such as the Almightie hath set ouer them, to be their rulers and gouernors, either in the Church or Commonwealth. As we may se by the words of the Lord to *Samuel*, when Israel would haue a king, in 1. *Sam.* 8.7. where the Lord doth say vnto him, *Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them*. As we may see by the words of our Sauiour to his Apostles in *Luke* 10.16. when he saith vnto them, *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that hath sent me*. As lastly we may see by *Pauls* words to the *Romanes*, in *Rom.* 13. 2. when he saith, *Whosoeuer therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receiue to themselues iudgement*. Wherefore in that they did resist *Dauid* and Christ, whom the Lord had set vp, it is apparant, that they did resist the Lord himselfe. Oh that all traytors and rebels did well consider of this point, and lay it neare vnto their soules. For our owne parts let vs looke vnto it: alwayes remembring what the Lord doth say, *Touch not mine annointed, and do my Prophets no harme.*

But to paſſe this matter, and to come to the truth of the ſtory, that we may ſee how true euery thing is which is here reported; and not to ſtand vpon *Dauid* the figure, (whoſe ſtorie you may reade at large in the firſt booke of *Samuel*, where you ſhall finde both Kings and Princes, as well domeſticall as forreine, banding and aſſembling themſelues againſt him,) it is apparant by the record of all the Euangeliſts, that as the whole body and Commons of Iſrael were ſet againſt our Sauiour Ieſus Chriſt; ſo were the States of the land, and the chiefe men of place therein, moſt deadly foes and enimies vnto him. As they banded themſelues together, to make their faction and ſide ſtrong againſt him: ſo they had their often aſſemblies, and meetings for counſell and aduice, which way to bring him vnto his death. *Herod* and *Pontius Pilate* (two kings as it were amongſt them) though they did iarre and diſagree betwixt themſelues; yet now they could ioyne together againſt Chriſt, and become friends: as we may ſee in *Luke* 23.12. in theſe words: *And the ſame day* Pilate *and* Herod *were made friends together, for before they were enimies one vnto the other.* Here is the banding of the Kings of the earth together, when theſe two agree in one (like good friends) who were before at ods, and do aſſemble together at Ieruſalem againſt our ſweet Sauiour the Lords Annointed. For now at this time both of them were at Ieruſalem, and ſo as well together in place, as in heart, as it is in the 7 verſe of the ſame chapter of *Luke*. But for their conſulting together, and the meeting of their Princes in aſſemblies for counſell and aduice againſt him, there are many places in the Euangeliſts declaring the ſame, but I will touch onely two at this time. The one of them is in *Iohn*, the 11 chapter, and 47 verſe, with ſome others following. For there we find, that after Chriſt had raiſed vp *Lazarus* from the dead, the high Prieſts and Phariſees (who were the chiefe rulers of the people, and as Princes among them) gathered a Councell, and aſſembled as it were in a Parliament againſt him, plodding and deuiſing what were beſt to do vnto him; and, as it is in verſe 53 of the ſame chapter, from that day forth conſulting together, to put him to death. The other of them is in *Math.* 26.30. where we reade, that the chiefe Prieſts, and the Scribes, and the Elders of the people, aſſembled together

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into the hall of the high Priest, called *Caiaphas*, and consulted how they might take him by subtiltie and kill him. In regard of all which things now shortly touched, you see that this is most true, which is here recorded, namely, that *the Kings of the earth banded themselues, and the Princes are assembled together against the Lord, and his Annointed.* The which thing the faithfull (that liued after Christ was ascended into heauen, and were eye-witnesses of those things which were done vnto him) do in their prayer to God acknowledge and confesse, saying: *For doubtlesse against thine holy Sonne Iesus, whom thou hast annointed, both* Herod & Pontius Pilate, *with the Gentiles and the people of Israel, gathered themselues together, to do whatsoeuer thine hand and thy counsell had determined before to be done.* Acts 4.27.28.

Hauing thus shewed the meaning of the text, and confirmed the truth thereof, let vs now come to the vse and benefit, which we may make of the same. Out of it we may gather two principall doctrines. One from the persons rebelling: the other from the manner of their rebellion. Out of the persons rebelling we collect this doctrine, That great States & mighty men of this world, *Doctr.* are oftentimes enimies vnto the truth, and deadly foes vnto holy and vpright courses. This the Prophet *Esay* doth shew, when he doth call the Princes of *Iudah* and of *Ierusalem* the Princes of *Sodome*. *Esay* 1.10. for *Sodome* was a city so wicked, and the Princes thereof so leude and filthie, that God could not spare them, but for their abhominations he brought downe fire and brimstone from heauen, and consumed them all, as we find in the 19 chapter of *Genesis*. This *Ieremie* doth shew, when he saith, *I will get me to the great men, and will speake vnto them, for they haue knowne the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, and burst the bonds.* Ier. 5.5. This *Hosea* doth shew, when he saith, *They are all hot as an ouen, and haue deuoured their Iudges, all their kings are fallen; there is none among them that calleth vnto me, saith the Lord.* Hos. 7.7. This *Amaziah* (though a wicked man) doth shew, when he said to *Amos* the Lords Prophet: *O thou Seer, go flye thou away into the land of Iudah, and there eate thy bread, and prophesie there, but prophesie no more at Bethel, for it is the kings Chappell, and it is the kings Court.* Amos 7.11.12. This the

ſtory of the *Acts* of the Apoſtles doth ſhew, when they were apprehended, caſt into priſon, beaten, and put to death by *Herod*, by the high Prieſts, and other officers and ſtates men for gouernment, as we may ſee in the 4.5.12. and other chapters of the ſame booke. This the complaint of the Church doth ſhew, when ſhe doth ſay, *The watchmen that went about the citie found me, they ſmote me and wounded me, the watchmen of the wals tooke away my veile from me.* Cant. 5.7. for by watchmen here are meant the chiefe rulers of the Church, who ſhould watch ouer her for her good, and not thus perſecute her and wound her, as they did. This the ſtorie of the ten perſecutions doth ſhew, when *Nero*, *Domitian*, *Traian*, *Antonie*, *Seuerus*, *Maximinus*, *Decius*, *Valerian*, *Aurelian* and *Diocleſian*, moſt bloudy Emperours of *Rome*, did make hauocke of the Church of God, and perſecute to the death ſuch as did call vpon his holy name. This, laſtly, the example of all ages doth ſhew, and daily experience with men of our time, when we with our owne eyes do ſee, and with our owne eares do heare, what bloudy things are decreed in the Church of *Rome*, in *Spaine*, and in other places, againſt true Proteſtants, and the ſincere ſeruants of the Lord, euen by them that are in the higheſt roomes, and do beare the chiefeſt ſway amongſt men in thoſe dominions.

Reaſon. But how may this come to paſſe, may ſome man ſay, that the higheſt perſons, and the chiefeſt for wealth and authoritie, do thus oppoſe themſelues againſt the Lord and his moſt holy and bleſſed wayes? For of all men in the word they are moſt beholding vnto God, and haue greater cauſes (as one ſhould iudge) to loue him, and to worſhip him, then the meaner and poorer people haue. For firſt, they are daintily educated, and with great charges brought vp in all good literature and learning. Secondly, they haue abundance of riches and worldly wealth to ſupply their wants at all times. Thirdly, they haue great honor and reputation amongſt the ſonnes of men in all places, for gouernment and the matters of this world. Laſtly, they excell all others (for the moſt part) in their perſons both for wit, and other naturall qualities of the mind, and alſo for pulchritude, and other goodly properties of the body. Surely for all theſe cauſes; and many more, they are much bound vnto the Almightie; and in regard of them, it is their

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part and duty, *to serue him in holinesse and righteousnesse all the dayes of their liues*, they being euermore feruent in the spirit, and most zealous of all good workes. For the more kind and bountifull that any is vnto vs, the more louing and obedient should we be againe vnto him. But through their corruptions, it is farre otherwise with them. For these things make them the worse, and not the better, and (like a violent floud) they carrie them to all kind of abhominations.

First, because they make them proud and arrogant in their hearts; for pride is the roote of all euill: as it cast the Angels out of heauen, *Adam* out of paradise, *Nabuchadnezzar* out of his kingdome; so it doth still deceiue men and make them rebell against the Almightie. *The wicked man* (saith *Dauid*) *is so proud, that he seeketh not for God, he thinketh alwayes, there is no God.* Psal. 10.4. And the Lord saith to *Edom* (who was a bitter enimie to him and his people) *The pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rockes, whose habitation is high, that saith in his heart, Who shall bring me downe to the ground?* Obadiah verse 3.

Secondly, because they make them riotous and licentious in their liues. For intemperancy of body, and abundance of fleshly pleasures, do cause them to forget the Lord, and to spurne against him, that made them. But *he* (saith God) *that should haue bene vpright, when he waxed fat, spurned with his heele: thou art fat* (speaking to Israel) *thou art grosse, thou art laden with fatnesse: therefore he forsooke God, that made him, and regarded not the strong God of his saluation.* Deut. 32.15. Againe you know, it is said of the voluptuous man in the parable, that though others made their excuses for not coming vnto the feast, whereunto they were bidden, yet he made none, but said peremptorily, *I haue maried a wife, and therefore I cannot come.* Luk. 14.20. declaring thereby that the pleasures of this life are most forcible meanes to withdraw vs from the Lord, and from all such duties as do belong vnto him; as also from our owne eternall happinesse, which is in the heauens aboue.

Thirdly, because they make them most stiffe and obstinate against the most holy, and powerfull ministery of the word. For the contempt of the word is the very leprosie of the soule, and the killing plague of the body. *Wherewith* (saith *Dauid*) *shall a young*

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man redresse his way? In taking heed thereto according to thy word. Psal. 119. 9. And *the wise men* (as *Ieremy* saith) *are ashamed, they are afraid, and taken. Loe, they haue reiected the word of the Lord, and what wisedome is in them?* Ier. 8. 9. So that without the word, there is no goodnesse in men. Yet they say, when faithfull messengers come to them, as *Moses* came vnto *Pharaoh*, *Who is the Lord, that I should heare his voyce, and let Israel go? I know not the Lord, neither will I let Israel go.* Exod. 5. 2. What (say they) shall these command vs? and shall we do according to their sayings? No, no, but downe with them, downe with them, let them not liue, but die: or, as it is in *Ieremy chap.* 18. 18. *Come, and let vs imagine some deuice against them; for the law shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite them with the tongue, and let vs not giue heed to any of their words.*

Fourthly, because they make them to prosper, and to carry out all matters for this world, according to their owne hearts desire. For prosperitie and good successe in our wayes doth harden mans heart exceedingly against the Lord, and all holy proceedings. *His wayes* (saith *Dauid*, speaking of the wicked vnto God) *alway prosper, thy iudgements are high ouer his sight, therefore defieth he all his enimies*, Psal. 10. 5. And we find in *Mal.* 3. 14. 15. that many did refuse to serue the Lord, and to keepe his commandements, and chose rather to be lewd and wicked; because (as they said) *the proud were blessed, and they which wrought wickednesse were set vp, and such as tempted God were deliuered.*

Fiftly, because they make them to haue a false opinion of themselues, as if they were in good case, and were in the high fauour of God, when it is nothing so. For this false perswasion of theirs doth rocke them fast asleepe in their sinnes, & so bind the cords of their iniquity, that they can hardly euer be broke againe. Surely as they say in their harts, they shal neuer be moued, nor be in danger, as it is in *Ps.* 10. 6. or as it is in *Ps.* 49. 11. *They think their houses, and their habitations shall continue for euer, euen from generation to generation, and call their lands by their names:* So this doth cause them not to returne vnto the Lord, but to go on stil in their sinnes against him, as we may see in *Ieremy, chap.* 5. 12. in these words: *They haue denied the Lord, and said, It is not he, neither shall the plague come vpon*

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vs, neither shall we see sword or famine, and as it may also be collected out of *Chapter* 7. *ver.* 4. where the Lord saith vnto Israel, who thought themselues deare vnto the Almightie, and free from all plagues in that respect, *Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, this is the temple of the Lord.*

Lastly, because they make them to be attended vpon by many flatterers, who will smooth them on in their sinnes; and to be accompanied by such, as will giue vnto them wicked counsell, as the young men did vnto *Rehoboam*, when he caused ten tribes to reuolt from him. For flattery and euill counsell are the bane of all good manners, and forcible spurres to driue men forward to all wickednesse. For, as *Paul* doth say, *Euill words corrupt good manners* 1. Cor. 15. 33. so the Lord doth testifie, that *flattering teachers, and euill counsellors, do strengthen the hands of the wicked, that they cannot returne from their wickednesse*, in Ier. 23. 14.

Thus you haue sixe reasons in particular of their rebellion and conspiracie; The first is the pride of their hearts, who are puft vp with their estate, and swolne (like a blowne bladder) with the vaine wind of their outward pompe. The second, is the intemperancie of their liues, who liue in all kind of excesse for diet, apparell, and other worldly pleasures most sweete and delightfull vnto the flesh. The third, is the contempt of the word, who meditate but seldome vpon the law of God, and come but now and then to the place, where it is soundly and vnpartially diuided. The fourth, is the prosperity of their wayes, who flourish like the Bay tree, and are not in trouble as other men, or plagued as they be, but do liue at ease, are strong and lustie, and haue more then heart can wish. The fift, is the false perswasion which they haue of themselues, who thinke that they shall continue still in their flourishing estate, and neuer see any woe or misery. The sixt and last, is the flattering and wicked counsell which they receiue from others, who gladly accept of that which is spoken in their praise, or agrees well with the vile inclination of their hearts. But the generall reason of all, is the corruption of their soules, and the deprauitie of their crooked nature, who turne that into poyson vnto themselues, like the spider, which they should conuert into hony with the Bee.

Vse. But to leaue the reaſons, and to come to the vſes; here we may learne many things, but chiefly foure. The firſt is, that we muſt not depend vpon great men, or the higher powers of the world for their countenance; as we learned in the firſt verſe, nor to depend vpon the multitude for their number. For here we ſee, that they are againſt the Lord, and his Annointed. And therefore if we hang vpon them, & do as they do, iniquity will be our ouerthrow, and hell fire will be our portion at the laſt, when we ſhall dearly repent for it, but all too late. Some there are of them (I grant) who are moſt godly and vpright perſons, walking ſincerely in the paths of the Almightie; but they are exceeding few, here one, and there another: but for the greateſt part of them, they are naught and wicked, as we may ſee by the Apoſtles words in 1. *Cor.* 1. 26. when he ſaith: *For brethren you ſee your calling, how that not many wiſe men after the fleſh, not many mightie, not many noble are called.* And therefore, I beſeech you brethren, looke well to this point, conforme not your ſelues to the religion of great States, nor walk after the maners of the wealthy men of the world; but be you followers alone of Ieſus Chriſt, & become holy, as God your Father is holy, in all maner of cõuerſation; & ſo you ſhal not be fighters againſt the Almightie, as theſe Giants are, but be faithfull and obedient vnto him to your owne good, & euerlaſting happineſſe.

The ſecond is this, that if we will ioyne with the Lord, & take part with him, we muſt looke for great enimies to ariſe vp againſt vs, as well as ſmall ones. *Ye ſhall be brought* (ſaith our Sauiour Chriſt vnto his Diſciples, in *Matth.* 10. 18.) *to the gouernours and kings for my ſake, in witneſſe to them and to the Gentles.* So muſt we looke to be brought before ſuch; and when ſuch matters do fall out, we muſt not be diſcouraged, as though ſome new thing had happened vnto vs: but be well contented therewith, knowing that it hath bene ſo from the beginning, and ſhall be ſo ſtill to the end of the world. As *Ahab* was ſet againſt *Eliah*, *Saul* againſt *Dauid*, *Haman* againſt *Mordecay*, the Princes of *Babel* againſt *Daniel*, *Herod* againſt *Iohn* the Baptiſt, the high Prieſts and Elders of the people againſt the Apoſtles, and *Pharaoh* with his Princes of Ægypt againſt Iſrael: ſo muſt Gods children thinke, that ſome great States, and mightie men of this world, will ſet themſelues a-

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gainſt them at all times, and that they ſhall neuer be free from their oppoſitions, but ſhall ſtill be moleſted by them to the ende. Oh thinke vpon this well, and make a good vſe of it for your ſelues. For *præmoniti, præmuniti*, fore-warned, fore-armed, according to Chriſts words in *Ioh.* 16. 1. *Theſe things haue I ſayd vnto you, that ye ſhould not be offended.*

The third is, that euery one of vs, who are more wealthy then others, and haue greater places of dignitie then they haue, ſhould looke moſt warily to our ſelues, that our wealth and places do not ſteale away our hearts from God, according to *Pauls* words in 1. *Cor.* 10. 12. *Let him that thinketh he ſtandeth, take heed leſt he fall.* For you ſee, we ſtand in a ſlipperie place: and if others do fall round about vs, as we ſee and heare they do, pray we heartily to the Lord, that he would keepe vs; and let vs watch and be ſober, alwayes walking faithfully in our callings, and humbling our ſelues to the very duſt before the Lord our maker. Remember we ſtil, what *Paul* doth write vnto *Timothy* in 1. *Tim.* 6. 17. 18. 19. and let vs follow the ſame. *Charge them* (ſaith he) *that are rich in this world, that they be not high minded, and that they truſt not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy;) that they do good, and be rich in good workes, and ready to diſtribute and communicate, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may obtaine eternall life.* If men trauell in thoſe places where others before them haue ſuffered ſhipwracke, or do fight with thoſe enimies, who haue alwaies conquered others, they are very fearefull, and circumſpect, leſt they ſhould miſcarry. So ſhould it be with vs in this caſe. Becauſe we ſee others led away captiues to ſinne by their outward pompe and ſtate, and do behold but a few rich men truly fearing the Lord, we ſhould vpon the due conſideration thereof walke wiſely and circumſpectly, redeeming the time, and working out our ſaluation with feare and trembling.

The fourth and laſt is, that we ſhould both pray and reioyce in the behalfe of our gouernours, and the higheſt powers of our land. For ſeeing all generally do fall, and become enimies to the Lord, that are in thoſe places of eminency farre aboue others; and yet they do ſtand, and are faithfull embracers of the truth: we haue

great cauſe to bleſſe the name of our God for it, and to pray vnto him for a continuance of the ſame; that ſo they may neuer ſhrinke backe, but grow better and better, vntill they come to the perfection of all goodneſſe in the heauens aboue, and there enioy all thoſe beatitudes, which are prouided for them in that celeſtiall place. Doubtleſſe there is no nation in the world ſo much beholding vnto God in this reſpect, as we of *England* are. As once we did ſay, We haue an excellent Queene, ſo we may now ſay, We haue an excellent King. His eſtate is moſt dangerous, yet (bleſſed be our God) he doth ſtand and maintaine the truth of the Goſpel, as he ought to do. He is like a goodly blazing torch ſet vpon the top of a mountaine, which there doth giue light, and not go out, do all the winds of the heauen againſt it what they can. Strange would the ſpectacle be, if ſuch a matter were viſible to our eye. I doubt not, but all of vs would ſtand wondering, if we ſhould ſee a candle burning on the top of our houſes in a windy and tempeſtuous night, and yet neuer go out, before it be burnt to the very end of it. So may we wonder at his ſtanding, and at the Lords mercy in vpholding him, he is ſo aſſaulted on euery ſide, and ſet vpon by the contrary blaſts of ſundrie oppoſitions. I pray you, let vs alwayes pray vnto the Lord for him, and beſeech him moſt earneſtly vpon the knees of our ſoules, that he would alwayes keepe him in his feare, that he may neuer fall, but abide euermore in his holy integritie amongſt vs: but beware we, that we neuer forget our dutie vnto him, but remaine alwayes faithfull and louing vnto him vnto the end. And ſo I paſſe from this firſt doctrine, and come vnto the ſecond.

Out of the manner of their rebellion and conſpiracie, in that they did band themſelues, and ſit in Councell againſt the Lord and his Annointed, we collect this doctrine, that there are Councels and Parliaments held as well againſt the Lord, as for the Lord, and cleane contrary vnto his truth, as for his truth. This we may ſee by thoſe Councels, which were held in the time of the old Teſtament; as firſt in the dayes of *Omri*, when cruell and wicked ſtatutes were made againſt the Lord and his people, as may be gathered out of *Micha, chap. 6. 16.* Secondly, in the dayes of *Ahab*, when all the men of Izreel, euen the Elders and gouernors thereof,

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thereof, the Nobles and others did aſſemble together, and pronounce death againſt innocent *Naboth* for his vineyards ſake, which he had before denied vnto the king. 1. *King.* 21. 8. *&c.* Thirdly, in the dayes of *Ieroboam*, when he tooke counſell, and made two calues of gold for diuine worſhip, the one whereof he ſet in *Bethel*, and the other in *Dan.* 1. *King* 12. 28. 29. Laſtly, in the dayes of *Nabuchadnezzar* (to paſſe ouer others) when a golden image was ſet vp in the plaine of *Dura*, in the prouince of *Babel*, for all men to worſhip, vnder paine of extreme puniſhment, euen to be caſt into the midſt of an hot firie furnace. *Dan.* 3. 1, *&c.* This you may ſee by thoſe Councels which were held in the time of the new Teſtament in the dayes of our Sauiour and his Apoſtles. For in them, the Iewes did not onely excommunicate all thoſe that did confeſſe Chriſt, *Ioh.* 9. 22. and forbid the Apoſtles to preach any more in his name, *Act.* 4. 18. but they did alſo in their ſolemne Councels condemne him to death. *Math.* 26. 66. and ſo cauſed the Lord of glorie to be crucified. Laſtly, this you may ſee by thoſe Councels which were held ſince that time vntill our dayes, as by the Councell which was held at *Antioch*, when *Athanaſius* was condemned, and the *Arrian* hereſie approued: by the Councell held at *Epheſus*, when *Eutyches* hereſie was allowed: by the Councell held at *Neocæſarea*, when ſecond mariage was forbidde: by the Councell held at *Nice*, when it was concluded, that in holy Churches the images of Saints ſhould be worſhipped: by the Councell at *Conſtance*, when they were excommunicated that did receiue the Sacrament in both kinds: and (to let go others) by the Councell held at *London*, when in the dayes of Queene *Mary* open idolatry was commanded and eſtabliſhed by law.

Well then, you ſee this is a matter moſt cleare and euident, that aſſemblies and Councels are as well againſt the Lord, as for the Lord. But what may the reaſons thereof be, will you ſay? They are in number theſe two. The one is, becauſe the wicked and vngodly haue their aſſemblies and councels, as well as the godly and holy ones, as all Chronicles do manifeſt vnto vs. For as no man doth gather grapes of thornes, or figges of thiſtles: ſo no good thing can proceed from them, but onely that which is naught and wicked, being enmitie to the Lord, and all holy *Reaſon.*

wayes, according to the qualitie of their crooked and peruerſe nature, from whence it doth proceed. The other is, becauſe the godly themſelues, who haue alſo their Councels and Aſſemblies, are not perfectly holy, but many imperfections do ſtill remaine in them, while they are here in this world; according to the tenor of the whole Scripture, and that ſaying of *Paul* to the *Corinthians*, 1. *Cor.* 13. 9. *&c. For we know in part, and we propheſie in part*, and ſo forth. For they failing through theſe their imperfections, ſometimes in iudgement, for want of a diſcerning and vnderſtanding ſpirit; and ſometimes in affection, through the predominant paſſions of the ſoule, which are not yet rectified according to the word; it muſt needs be, that now and then they erre and miſſe, and eſtabliſh ſuch matters as haue no ſanctitie or holineſſe inherent in them. For this is a moſt ſure ground both in diuinitie, and in philoſophie, that as the cauſe is, ſuch is the effect; and therefore ſeeing the cauſe here is bad, the effect cannot be good, but be bad alſo.

Vſe. It is good for vs to thinke on this point, and to faſten this doctrine deeply in our ſoules, which now we haue handled. For it will be ſeruiceable vnto vs many wayes. For out of it, firſt we may learne, contrary to the doctrine of *Rome*, that Councels may erre and be deceiued. They hold, they cannot; and for this wicked aſſertion of theirs, they abuſe certaine places of holy Scripture, as that in *Acts* 15. 28. *It ſeemed good to vs and the holy Ghoſt*; that in *Math.* 28. 20. *I am with you to the end of the world*; and that in *Luk.* 10. 16. *He that heareth you, heareth me*. So then thus they argue. Councels are neuer without the Spirit of God, therefore can they not erre. A ſilly argument, as though the Spirit of God were at their commandement, or were tied to places and perſons; or being preſent did leade men into all truth, as it did the Apoſtles, whoſe preachings and decrees are now, and were then, the rules of our faith and manners. Tuſh, Councels are now and then without the Spirit of God, as conſiſting either onely of wicked perſons, or of a mixt number, both good and bad, whereof the greater part is the worſe; as theirs alſo ſeemed to be at *Rome* vnder *Iohn* the 23, when there appeared a great Owle, which ſtared and outfaced the Pope; who bluſhed at the matter, and fuming roſe vp,

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and departed; and when others whispered one in anothers eare, saying: That the spirit appeared in the likenesse of an Owle. And as Councels are without the Spirit oftē, so when they haue it, they haue it not in fulnesse or perfection, as we touched before, and therfore doth not keepe them from all error or mistaking, but they may erre notwithstanding the presence of the Spirit, which is within them. Let this suffice for the confutation of the Papists.

In the second place we may here learne, that seeing there are Councels and Parliaments held as well against the Lord as for the Lord, that we must not rashly approue of all things, which are established & decreed by Councels and Parliaments, but we must first examine them, whether they be agreeable to the word of God or no. *Try all things* (saith *Paul* in 1. *Thes.* 5. 21.) *and hold fast that which is good.* The like counsell *Iohn* doth giue vs, saying: *Beleeue not euery spirit, but try the spirits, whether they are of God, for many false Prophets are gone out into the world.* 1. Ioh. 4. 1. And thus the *Berœans* did; for when *Paul* & *Silas* came, & preached amongst them, they receiued the word with all readinesse, and searched the Scriptures daily, whether those things were so or no, as they taught them. *Acts* 17. 11. So also did the *Ephesians.* For when some came vnto them, and sayd that they were Apostles, who indeed were not, they examined them, and found them liers. *Reuel.* 2. 2. And so lastly must we our selues do; for we must not build our faith vpon men, who may deceiue vs, but vpon the word of God, which cannot deceiue vs. Any thing that is agreeable to the same, we must receiue; and whatsoeuer is contrary vnto it we must reiect and cast away, saying with the Apostles, *We ought rather to obey God then man.* Acts 5. 29.

In the third and last place, from this, that Councels and Assemblies are as well against the Lord, as for the Lord, we may learne: that we must not be too rash either in iudgement or in speech against the gouernors of our land, for that they do condemne conuenticles, and all other vnlawfull assemblies. It is a thing to be wished, that all meetings were for God, and the aduancement of his glorie: and it would be a thing very profitable, if Christians did come together (chiefly the Ministers of the word) for holy conference in good matters, that they might helpe one the other by

by their mutuall faith, and other bleſſed gifts, wherewith they do abound in great abundance. But yet ſeeing many inconueniences oftentimes do come by Aſſemblies, and that there are meetings as well againſt the Lord, as for the Lord; by traytors, by Papiſts, by Anabaptiſts, by theeues, by other malefactors, who are enimies both to God, and the good eſtate of our land: let vs not be diſcontented ouer-much, though our meetings be ſomewhat reſtrained by law, neither let vs repine in our hearts againſt our gouernours for the ſame: but let vs know that they had ſome good reaſon for that which they haue done, and that we our ſelues (who are faithfull to God, and loyall to our King) may take libertie enough in the feare of God; *to prouoke to loue and to good workes*, and to be mutuall helpes one vnto the other in all duties of true Chriſtianity, if we will our ſelues.

Their words do now follow to be handled, wherein conſider firſt how they do ſtirre vp and prouoke one the other to their naughtineſſe; then the thing it ſelfe, which they would do, and gladly bring to paſſe, as being the very iſſue of their whole counſell and conſultation, and the maine point wherein their rebellion and treaſon ſtood. In the handling of theſe I will be ſuccinct and ſhort, but chiefly in the firſt. For that I will but onely touch, and away. It is expreſſed in this word, *Come, come*, ſay they, *let vs breake their bands, and caſt their cords behind vs*. In which we ſee the guiſe and propertie of the world; the wicked haue a *Come* as well as the godly, but farre differing from theirs. For the godly haue their *Come*, as a word of encouragement to religion and the exerciſes thereof; as when they ſay: *O come, and let vs ſing vnto the Lord, let vs heartily reioyce in the ſtrength of his ſaluation*: or as it is in *Eſay* 2.3. *Come, and let vs go vp to the mountaine of the Lord, to the houſe of the God of* Iacob, *and he will teach vs his wayes, and we will walke in his pathes. For the law ſhall go forth of Zion, and the word of the Lord from Ieruſalem*. But the wickeds *Come*, is to conſpiracie and treaſon, as here we may ſee: in which they are more diligent, then the children of light are in their good: for their bodies meete, their heads meete, their hearts meete, and both outward and inward they are earneſt in euill, the encourage one the other therein as much as may be, and they haue their *come* alwayes

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for all their plots. Such a *come* we reade of against blessed *Ieremie: Come* (said the wicked) *and let vs imagine a deuice against* Ieremy, *let vs smite him with the tongue, and not giue credit to any of his words.* Ier. 18. 18. Such another haue ruffians, and theeues, and swaggering fellowes in the booke of the Prouerbs: *Come, and cast in thy lot with ours, for we will haue all but one purse, &c.* Prou. 1. 11. &c. Such another hath the harlot to the young man: *Come, let vs take our fill of loue vntill the morning, let vs take our pleasure in dalliance; for mine husband is not at home, he is gone a iourney farre off, &c.* Prou. 7. 18. &c. But to such cursed *comes* let vs neuer hearken, according to the good counsell which *Wisedome* doth giue vs in the *Prouerbes*, and namely in the first chapter, & 15 verse thereof, saying, *My sonne, walke not thou in the way with them, refraine thy foote from their path:* and let vs euer remember what the Psalme saith, *Blessed is the man, that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull; but his delight is in the law of the Lord, and in his law doth he meditate day and night.* Psal. 1. 1. 2. And so I passe from this point of their wicked and diuelliſh exhortation, and come to the thing it selfe, whereunto it is bent; onely intreating you by the way, that you would learne by their example to be more zealous and earnest in your holy religion then now you are. For shall they exhort one the other, and whet on each man his brother to wicked abhominations, and to dreadfull rebellion and treason? and shall not we much more prouoke one the other to loue, and to all good works, that we may be faithfull seruants vnto God, and loyall subiects vnto our King? Yes, yes, beloued, it is our duty so to do; otherwise these persons may rise vp in iudgement hereafter against vs. Wherefore let vs stirre vp one the other to goodnesse, and to all holy duties whatsoeuer, saying: Come, let vs *honour all men, loue brotherly fellowship; feare God, honour the King,* and doe in all points, as it doth become vs, &c.

The substance and matter of their exhortation, if you marke the text, is to cast off all obedience to the iust and holy lawes of the Lord and his Annointed. For their words are these: *Let vs breake their bands, and cast their cords behind vs.* A diuelliſh conclusion, and a wicked resolution, you see it is. What! could they in all

their consultations find no better matter then this, to agree vpon? was this the only issue of all their labours? Alas, alas, wee see what man is: he is a very beast by his owne knowledge, as it is in *Ieremy* 10.14. and as *Paul* doth shew, he is an enimy vnto God his maker. *Rom.* 5.10. But let vs examine this point a little. As all good rulers haue their lawes and statutes, for the better gouernment of their people; so God hath his lawes and his statutes, which he doth giue vnto his people for them to obserue and keepe, that so they might not liue according to their owne phansies and pleasures, but according to his will and pleasure, they euermore auoiding those things which he hath condemned, and performing those things which he hath commanded.

But behold here, these men scorne those lawes and statutes, and refuse altogether to be obedient vnto them. They would cast them off for euer, and breake them all to peeces, if they could. And because they would make all things odious in respect of the Lord & his Annointed (whether *Dauid* or Christ,) and very plausible and colourable in regard of themselues, they forge a very grosse and palpable comparison; for they do compare themselues, as it were, to certaine beasts and vnreasonable creatures; and these lawes and statutes of the Lord published by *Dauid* and Christ, vnto certaine bands and cords; insinuating thereby, that they are no better vsed, then the very beasts of the field, or other vnreasonable creatures, that must be tied fast with bands and cords, for feare of hurting people, or wandring abroad, whither they should not. For as these beasts are bridled and restrained by their bonds and cords, so were they by these lawes and statutes, so that they could not do what they would do. In regard whereof they go now about to be loosed from this bondage and subiection, which was in their opinion altogether intollerable, and not to be borne or suffered any longer. Wherefore their meaning in these words, when they say, *Let vs breake their bands, and cast their cords behind vs*, is nothing else but this, Let vs obserue and keepe their lawes and statutes no more, nor be any longer subiect and obedient vnto them or their authoritie.

Doct. Out of this we may collect two doctrines, the one is, that mans nature is against the law of God, and vnwilling to be subiect or obedient

obedient thereunto, according to the example of these men. The other is, that when men do resist the law of God, & oppose themselues against the same, then do they rebell against God himselfe, and become traytors vnto him, as these were; for this is noted as the maine point, wherein their treason stood, in that they did thus reiect the lawes and statutes of the Almightie, and withstand the same to the vttermost that they could. On these two, let vs stand a little.

The first is, that mans nature is against the law of God, and vnwilling to be subiect or obedient thereunto. The whole story of the Bible doth shew this, but one place at this time shall be alleaged for all, as containing many ages vnder it, and that is in *Ieremy* 7.23.&c. when the Lord saith by his seruant there: But this thing commanded I them, saying: *Obey my voice, and I will be your God, and ye shall be my people; and walke yee in all the wayes which I cõmanded you, that it may be well vnto you.* But they would not obey nor incline their eare, but went after the counsels and the stubburnnesse of their wicked heart, and went backward, and not forward. Since the day that your fathers came vp out of the land of Ægypt, vnto this day, I haue euen sent vnto you all my seruants and Prophets, rising vp early euery day, and sending them; yet would they not heare me, nor incline their eare, but hardned the necke, and did worse then their fathers. As thus Israel dealt, so deale all men at all times, we find it so still by daily experience, as well as by ancient records. So that a good man may cry out, and say, as it is in the same propheſie of *Ieremy*, *Chap. 6. verse* 10. *Vnto whom shall I speake, and admonish, that they may heare? behold their eares are vncircumcised, and they cannot hearken; behold, the word of the Lord is vnto them as a reproch, they haue no delight in it.* *Doct.*

But what is the reason of this? as God said to Israel, *What iniquitie haue your fathers found in me, that they are gone farre from me, and haue walked after vanitie, and are become vaine?* Ieremie 2.5. so may we say to these men; What iniquity haue they found in the lawes and statutes of the Lord, that they do so spurne at them? or what euill is lurking in them, that they do so reiect them? What? are they not iust and vpright? Yes, as we may see by *Deut.* 4.8. where *Moses* saith: *And what nation is so great, that hath ordinances*

and lawes so righteous, as all this law, which I set before you this day? What! are they not good and profitable? Yes, as we may see by sundry places of diuine Writ, & namely by the testimony of *Dauid* in *Psal.* 19.11. when he saith, that *in keeping of them there is great reward.* What! are they not, lastly, easie and pleasant? Yes, as we may see by Christs owne words in *Math.* 11.30. when he saith, *For my yoke is easie, and my burden light*: and by the saying of *Dauid*, who reports them to be sweeter vnto him then the hony, or the hony combe. *Psal.* 19.10. How chance then are they reiected? and for what cause are they so cast off? The causes thereof are these. First, because they are contrary to their natures, and to all the affections of their soules, which are wholly bent against them; in so much as Wisedome her selfe is an enmitie vnto them, as *Paul* doth teach vs in *Rom.* 8.7. saying, *Because the wisedome of the flesh is enmitie against God; for it is not subiect to the law of God, neither indeed can be.* For they cannot loue or like that, by any meanes, which doth crosse their natures, and controll the affections of their hearts; that is euen death to them.

Secondly, because they condemne their sinnes, which are sweet, and profitable vnto them; and threaten eternall iudgements against them for them. For they cannot endure to heare of their faults, and of Gods curses belonging vnto them for the same.

Thirdly, because they are not accustomed to them. For we like not of things which we neuer vsed, and they are tedious and burthensome vnto vs, as a new straite doublet is to a child which neuer wore any before; according to *Dauids* saying, when he had *Sauls* harnesse on his backe: *I cannot go with these, for I am not accustomed.* 1. Sam. 17.39.

Lastly, because they are vnable for to obserue & to keepe them, as wanting Christ to helpe them, and the spirit of the Lord to assist them. For we grieue and murmure against all those, which require vnpossible things at our hands, and we abhorre the burden which we cannot carry or safely vndergo.

Vse. The reasons of this doctrine thus touched, the vses of it are these. First hereby we may see what a downfall man did receiue by *Adams* fall. He is not a little maimed, or hurt in some parts of his soule or body alone, but he is wholly corrupted, and made a deadly

deadly enimie vnto his maker. Some there are, that do extoll man too highly: they say, that he is like a boy of a sprack wit, that wants but a good maister to instruct him; or a faire white paper, that needs nothing but a writing to be set in it. But here we see it is otherwise: for as man is ignorant of the law of God, so he is a starke enimie vnto it; he will not be subiect to the commandements of God, nor be obedient vnto them. Surely euery man by nature is dead in his sinnes and trespasses, as *Paul* did obserue of the *Ephesians*, in *Ephes.* 2.1. and no man, vnlesse he be borne againe, can thinke well of the law of the Lord, and yeeld vp chearfull obedience thereunto.

Secondly, here we may behold the great difference, that is betweene the wicked and the godly. For as the wicked do abhorre the lawes of God, saying: *Come, let vs breake their bands, and cast their cords behind vs*; so the godly do loue the lawes of God, saying: *Come, and let vs go vp to the mountaine of the Lord, and to the house of the God of* Iacob, *and he will teach vs his wayes, and we will walke in his paths.* Mica. 4.2. And the reasons thereof are these. First, because they see they come from God their sweet Sauiour, and do tend to their eternall good: for we cannot but loue that which doth come from him whom we loue best, and of whom we are loued most, especially, when we know, that he will send vs nothing, which is hurtfull, but good, as we iudge of God, and that according to his owne word in *Rom.* 8.29. Secondly, because they know, that the curse thereof shall neuer take hold of them, in as much as Christ was made a curse for them. Thirdly, because they are made easie, and pleasant vnto them, as by vse and custome (they exercising themselues therein day and night,) so chiefly by the regeneration of the holy spirit of God, who doth assist them, and make them powerfull vnto good workes. Lastly, because they bring with them great rewards, and honours at the last, euen ioyes that are vnspeakable, and riches without all end for number and continuance. For as this made *Iacob* to serue seuen yeares for *Rahel*, and *Moses* to leaue *Pharaohs* court, and to endure much trouble in the wilderneſſe, euen the reward, that they did looke for: so doth this excellent reward, which doth attend vpon the obseruers of Gods commandements, make vs euermore to regard them, and

to haue a care to obserue and to keepe them. More might be spoken of this difference that is betwixt the godly and the wicked, but this is enough.

Doct. The other doctrine (collected out of the text) is this, that when men do resist the law of God, and oppose themselues against the same, then do they rebell against God himselfe, and become traytors vnto him. As he is a traytor to his Prince, who doth altogether set himselfe against the lawes of his Prince, and will be subiect to none of them, but breake them all, to disgrace him, and to bring an ouerthrow vnto his estate or kingdome.

Reason. The reason is this (for I will but touch this point, and end) because his lawes are but the significations of his will, and the testimonies of his mind and pleasure vnto vs. And you know, that none can resist his will, mind or pleasure, but he must needs resist him himselfe.

Vse. The vse hereof standeth chiefly in two things: For first it serueth to detect the great sinnes and enormities that are amongst vs. *There is a generation* (saith *Agur* in *Prou.* 30. 12.) *that are pure in their owne conceipts, and yet are not washed from their filthinesse.* We are of that number; for we thinke too well of our selues. Who is there almost that doth count himselfe a rebell and a traytor against his God? yet all of vs are such; for we breake his commandements still, and will not be ruled by his statutes and ordinances, but we follow the imaginations of our owne hearts, and do what seeme good in our owne eyes. For these things we must strike vpon the thighs and repent, and learne to do so no more.

Secondly, it should awaken vs vp, and be a sharpe spurre in our sides to keepe vs alwayes running in the commandements of our God. Oh beloued brethren, how carefull should we be both to know the lawes of our God, and also to keepe them, considering that otherwise we do but rebell and commit treason against our sweet and louing God? Shall we rise vp against him that hath made vs? against him that hath redeemed vs? against him that hath sanctified vs? against him that doth daily preserue vs? and against him in one word, that will glorifie vs hereafter in the heauens! No, no, farre be this from our soules; yet this we must needs do, vnlesse we endeuor carefully to keepe his commandements.

And

And therfore, I beſeech you, looke to them; Let them be *a lanterne to your feete, and a light to your paths.* Let them be your counſellors, and the men of your law; and whatſoeuer you thinke, deſire, ſpeake or do, thinke all, deſire all, ſpeake all, and do all according to the rule and direction thereof, that ſo you may not be rebels and traytors vnto the Lord, but be his faithfull ſeruants and true ſubiects vnto your liues ende. *Amen.*

The end of the third Sermon.

THE

THE FOVRTH SERMON
vpon the ſecond Pſalme.

PSAL. 2. VER. 4. 5. & 6.

But he that dwelleth in the heauens ſhall laugh: the Lord ſhall haue them in deriſion.

Then ſhall he ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure, ſaying:

Euen *I haue ſet my king vpon Zion mine holy Mountaine.*

Hetherto the Prophet hath ſhewed, who did rebell againſt the Lord, and his Annointed. Now he doth begin to declare, what the Lord, and his Annointed are, againſt whom they do ſo rebell. The Lord is ſet out in theſe three verſes, and his Annointed in the three next. The ſcope & drift in the deſcription of them both, is one and the ſelfe ſame, and it ſtands in two points. The one is to ſhew, that all the oppoſition or reſiſtance that is made againſt them is in vaine, and to no purpoſe. The other is to declare, that thoſe that do make the oppoſition, or reſiſtance, are in moſt wofull and wretched caſe, and ſuch as cannot eſcape moſt fearefull and vnrecouerable iudgements; vnleſſe they do in time preuent the ſame, by true and hearty repentance or amendment of life, in turning vnto them, and in becoming faithfull and loyall ſubiects vnto them, as they ought to be. This is the ſumme of all theſe verſes, but at this time we are to ſtand vpon the three former alone.

The Prophet going about to deſcribe the Lord, euen the Father in the godhead, or the firſt Perſon in the Trinitie, notes him out firſt of all by his place or abode; which is not vpon the earth, where his enimies may come at him, but in the heauens, where they cannot come neare vnto him, ſo that all their power, and

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malice intended against him can do him no harme: The which thing the Almighty doth see full well; for he is not afraid of them, but as a man that is careleſſe of his enimie, whom he knowes cannot hurt him, doth nothing but laugh and deride at him, ſo doth he laugh and deride at them: he hath them in deriſion, and ſo ſhall haue them ſtill in deriſion. This were enough to diſmay them, if there were any grace in them. But yet this is not all. For as man is offended with thoſe that riſe vp againſt him, and doth withall puniſh them according to their deſerts, if it lie in his power to do it; ſo is the Lord offended with them, and in his appointed time, he will plague them. His wrath is greatly kindled againſt them, and his hand ſhall be ſtretched out in a moſt woefull manner to torment them. Then at that time ſhall they know with a feeling and tormenting ſoule, what he is, againſt whom they are riſen vp; for God ſhall then diſcloſe it vnto them, ſaying: *I haue ſet my king vpon Zion mine holy mountaine.* He tooke not this honour vnto himſelfe, to be the head and ruler of my people, neither was he aduanced to this throne of gouernment by any humane authority, or created wight; but I, euen I that am the Lord, whom the heauen of heauens cannot containe, placed him in his roome, & made him to be the ſupreme gouernor of my people: how then durſt you rebel againſt him? or lift vp either tongue or hand, to ſpeak or do any thing which might be cõtrary vnto him?

Summe. The ſumme of theſe three verſes is nothing elſe but a deſcription of the Lord (or the firſt perſon in the godhead) againſt whom the former treaſon or rebellion was wrought. Wherein (before we come to the parts of it) obſerue (in a word or two) the elegant *Antitheſis* that is made betwixt him and his aduerſaries: Firſt, they are many, but he is but one: Secondly, they are on the earth, but he is in heauen: Thirdly, they rage, murmure, band and conſult; but he laughs and ſmiles. Fourthly, they intend an ouerthrow to him, but he prepares plagues for them. Laſtly, they ſay, *Come, let vs breake their bands, and caſt their cords behind vs:* but he ſaith, *I haue ſet my king vpon Zion mine holy mountaine.* So here is God againſt man, and heauen againſt earth. Iudge you now, who ſhall haue the victorie. But to the parts, the Lord here is deſcribed out two manner of wayes. The one is in

regard of that which his enimies do to him: The other is of that which he will do to them. In the former of these, consider the place where he is, then his deriding or laughing at his enimies: both which doe shew, that all their forces can do him no harme, but shall be frustrated and be brought to nought. First, because he is out of their reach, hee being in heauen, and they vpon the earth. Then secondly, because he doth not feare, as men do, who are in some perilous danger, and too weake for their aduersaries, but doth laugh and deride at them, as we are wont to do, when we are merrie and sure of safetie, and do see how to frustrate all such deuices as are intended against vs. This is set downe in the fourth verse, as the other part is in the two next verses following.

But he that is in heauen (saith the Prophet) *doth laugh*. Here I will stand a little vpon the seuerall members, and afterward conioyne them both together, in pressing the doctrine and vse of the place. God here (you see) is not plainely named, but he is set out by a certaine *periphrasis*, or circumlocution, euen by one that dwelleth, or as others reade it, by one that sitteth in heauen; the Hebrew word *Iosheb* affoordeth either of them; for it comes of *Iashab*, which signifieth indifferently to dwell, or to sit, as also to stay and to abide in a place. Howsoeuer, it is a notable description of God, whereby the Prophet meaneth to shew, that his enimies are not able to do him any hurt, or mightie enough to stand against him that is so farre aboue them. For as it is euermore a great aduantage in warre, to haue the vpper and higher place in fighting against the aduersarie (as to be on a hil, whē he is below on a valley) so is it vnpossible for those who are vpon the earth, to reach them with any blows or strokes, that are in heauen. For betwixt these 2 places (heauen & earth) as the Astronomers do cōiecture, there are seuen score & eighteene thousand, foure hundreth, and sixtie three miles. And what arrow or shot of gun can flie so farre?

Obiect. But here it may be demanded, whether God be onely in heauen, and not vpon the earth also?

Ans. The answer is, that he is as well vpon the earth, as in the heauens, according to his owne words in *Ieremy* 23.24. where hee tells vs, that hee *doth fill both the heauen and the earth*. And this you must hold, as a ground infallible, that he is in all places; for as *Salomon* doth confesse of him

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in 1. *King.* 8.27. that the heauens, and the heauens of heauens are not able to conteine him: so *Dauid* doth teach vs in *Psal.* 139.7. *&c.* that he is euery where, as well in the sea and earth and other places, as in the heauens themselues. And the manner how he is thus in all places, is well expressed in an old verse, which is this,

Est Deus essenter, præsenter, vbique potenter, That is:

God is euery where by his essence, by his presēce, & by his power. By his essence or diuine being, because it is he that immediatly worketh al things, both in heauen & earth. For we liue & moue & haue our being in him, as it is in *Acts.* 17.28. By his presence, because he seeth & beholdeth all things, & euery matter is naked & opē to his eies, as those are to ours, that stand in our presēce before vs, as it is in *Heb.* 4.13. By his power, because he doth sustaine and hold vp al the creatures in the whole world, their strēgth & vertue being nothing else but as a small portion, flowing from that welspring of all fulnesse, which is in him, as it is in *Hebr.* 1.3. and *Math.* 4.4: So that by this it is apparant, that God is not tied vp in the heauens, as hauing nothing to do here vpon the earth or sea, as Atheists and Epicures iudge, who thinke that all things do fall out by the course of nature, chance, fortune (as they call it) and the policy of man. You see that he is in all places; he is present with vs whersoeuer we be: he doth consider of all our workes: he doth know our sitting downe, and our rising vp: he doth vnderstand our thoughts a farre off: he doth compasse our paths, and he is accustomed to all our wayes, as we may see most excellently in the beginning of that 139. *Psalme*, which was quoted before. And therefore euery man should take heed, how he doth conuerse and liue here in this pilgrimage before him. But yet he is sayd rather to be in heauen, then in the earth or in any other place many times in the word, and that for two causes. The one is, because he is most glorious there, and fullest of all honour and dignitie; that being the throne of his Maiestie, whereas the earth is but his footstoole, *Esay* 66.1. The other is, because there he doth manifest himselfe, as most of all, and in the greatest splendencie that may be, so immediatly, and not by meanes (whether ordinary, or extraordinary) as hee doth here in this world, as may be seene at large in the 21. *Chapter* of the *Reuelations*, and

other places of the Scripture beſides. But the chiefe end wherefore he is here ſayd in our text which is in hand, to be in heauen, is to note the vnableneſſe of his enimies to do him hurt, or to preuaile againſt him. Other ends there are of this ſaying elſewhere, but this is the onely and principall end of it here, and it is excellent for that purpoſe, as was obſerued before.

But to come to the other member, as God is ſayd to ſit or dwell in heauen, ſo he is ſayd withall, to laugh and to make a mocke or deriſion of them. *But he that dwelleth in heauen ſhall laugh, the Lord ſhall haue them in deriſion.* Some reade this in the preſent tenſe, ſaying, *But he that dwelleth in heauen doth laugh, the Lord hath thē in deriſion*, or *doth deride thē.* But we may take it as it is tranſlated in the future tenſe; for ſo it is in the Hebrew text. A man may laugh at the firſt, but weepe after; & a man may make a deriſion of his enimie at the beginning, but come to ruine and deſtruction himſelfe at the ending. But it ſhall not be ſo with God: he ſhall laugh both at the firſt, and at the laſt, and make a mocke of his aduerſaries as well at the ending as at the beginning. And therefore I thinke, the holy Ghoſt did of purpoſe rather expreſſe his mind in the future tenſe, then in the preſent tenſe: not to deny a preſent act, but to include the continuance of it, as though God did not onely do it now, but ſhould do it ſtill. His meaning is, that the Lord doth not feare the conſpiracies and rebellion of his enimies, which were mentioned in the three firſt verſes of this Pſalme, & that he makes no account or reckning of them, but doth ſo lightly reſpect them, as matters that he both will and can daſh all to peeces, when it pleaſeth him. For here in this verſe and the next verſe following is a figure, called *Anthropopatheia*, which is, when things are ſpoken of God according to man, and as his capacity is able to comprehend. For we muſt not take the words literally, but figuratiuely; for to ſpeake properly, God doth not laugh, nor make a deriſion of any; onely man doth this, but he doth it not. And therefore I ſay, the words are to be taken figuratiuely, as they alſo are which are aſcribed vnto wiſedome in the latter end of the firſt *Chapter* of the *Prouerbes*, when *Salomon* tels vs, that ſhe *will laugh at the deſtruction of the wicked, and mocke when their feare commeth.* If ſome fooliſh hare-braind

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youth of no strength or skill, should send a challenge vnto some wise discreet captaine of great valour and experience in warfare; the captaine would but laugh at him, and make a game-stocke of him, as knowing that he can do him no harme, but will easily without any ado be ouerthrown by him. So after the same maner, that we might know that the Lord feares none of his enimies, as such as can do him no hurt, but that hee can easily at his pleasure bring all their deuices to nought, & ouercome them when he wil, he is said here (after the maner of men) to laugh at them, & to haue them in derision. God then laughes at his enemies, not because he doth like of them, or of their attempts against him, as we doe oftentimes laugh at such things as please vs well; but because hee cares not for them, and doth see that all their plots are in vaine which are intended against him.

But why is this doubled, may you say? for what cause doth the Prophet tell vs of one thing thing twise? First, he saith, that *God shall laugh at them:* then after that he saith againe, that *he shall haue them in derision:* For seeing to laugh at one, and to haue him in derision is all one, and the one of them doth not differ from the other in sense and meaning, the question may bee well moued, why the Prophet should vse them both, and not content himselfe with one of them alone? The answere is this, that he did it, the better to note out the certainty and assuredneſse of the thing whereof he doth speake. For as *Pharaohs* dreames were doubled, the one of the kine, the other of the corne, because the thing which he saw in his dreames, was established by God, and God did hasten to performe it, as it is in *Gen.* 41.32. So the Prophet here doth double his words, because the matter whereof he maketh mention, is most certaine and sure, and such as he would haue no man to doubt thereof. And for this purpose (you know) doe we our selues oftentimes double our sayings, and therefore it is as much in effect, as if he had said: *But hee that dwelleth in the heauen shall laugh, yea I say againe, the Lord shall laugh, and haue them in derision; doubt not of it, but beleeue it, for it is a thing most certaine and true, as heauen it selfe.* The consideration whereof should make vs bee afraid to doe any thing against the Lord. For of all things we do abhorre this most, to be made a laughing stocke and a may-

game to our aduerſaries. The Saints do complaine of it in the 44. pſalme. The Prophet *Eſay* in the 8. chapter of his propheſie. *Dauid* in the 22. pſalme. And *Paul* in the 4 chapter of his 1. epiſtle to the *Corinthians*. And ſurely if this bee tart and irkeſome vnto Gods owne children, how ſhall the wicked bee able to beare it? Yet here we ſee, that God doth make a ſport at all his aduerſaries, and doth laugh and deride at them. Oh let the due regard of this phraſe or manner of ſpeech, ſtay vs alwayes from all rebellion againſt him, and cauſe vs to bee vpright in our wayes. For ſhall we be a laughter and deriſion vnto the Almightie? No, no, beware we of that.

But to leaue the ſeuerall members (wheron many things might be obſerued, if need did ſo require) & to conioyne them together as they ought to be, out of them we gather this doctrine: That no
Doct. power or deuice of man ſhall bee able to ſtand againſt the Lord, but ſhal be ouerthrowne and be brought to nought. For this is the end (as you haue heard) why theſe two things are reported of God, the one of his being in heauen, the other of his laughing at his aduerſaries, euen to ſhew that that conſpiracy which was made againſt him & his annoynted, ſhould not proſper or preuaile, but vaniſh & come to nothing. So that the doctrine is rightly collected out of the text; and it may be proued vnto vs out of ſundry places of ſacred Writ, but I wil touch ſome two or three onely at this time, and ſo paſſe it ouer. The firſt is out of the Prophet *Iſay* in the 8 chapter of his propheſie, and the 9. and 10 verſes thereof, when he ſaith; *Gather together on heaps ô yee people, and yee ſhall bee broken to peeces, and hearken ye of farre countries: Gird your ſelues, & you ſhall bee broken in peeces: gird your ſelues, and you ſhall bee broken in peeces. Take counſell together, and it ſhall be brought to nought: pronounce a decree, yet ſhall it not ſtand: for God is with vs.* The ſecond is in the 33. Pſalme, & the 10. & 11. verſes thereof, where the Prophet *Dauid* ſaith: *The Lord breaketh the counſell of the heathen, and bringeth to nought the deuices of the people. The counſell of the Lord ſhall ſtand for euer, and the thoughts of his heart throughout all ages.* The third and laſt is the 12. chapter of the *Reuelations*, and the 7. and 8. verſes thereof, where *Iohn* ſaith: *And there was a battell in heauen,* Michael *and his Angels fought againſt the Dragon, and the*

Dragon

Dragon fought and his Angels. But they preuailed not, neither was their place found any more in heauen. Thus you see that nothing can stand against the Lord, but all doth come to nought that is raised vp against him.

And the reason thereof is this, partly because he is wiser then all, seeing which way to preuent his enemies, and to bring his owne purpose to passe; and partly because hee is stronger then all, being able to doe whatsoeuer hee will, both in heauen and earth, according to *Pauls* words in 1. *Cor.* 1. 25. when hee saith: *For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.*

The vse of this doctrine is manifold, but yet it standeth chiefly in three things. The first is, to teach vs what shall bee the end of all the plots which the wicked haue in their soules against the Lord, and such as do cleaue vnto him. They shal vanish and come to nothing, being like in this respect as the child in the mothers wombe, that there doth perish, and neuer come aliue into this world: or like vnto his dreame who is busie all the night in his sleepe about gold and rich preferments, and yet in the morning is as poore as when he went to bed. In a word, they do but lose their labour, as he doth who goeth about by washing to make a Black-moore white: or by teaching to make an asse play vpon an harpe. Let this be a continuall meditation with vs euery day and night. *Vse.*

The second is, to pull vs backe from all such matters as doe tend any manner of way against the Lord. For let vs assure our owne soules, that if we attempt any such thing, wee shall haue no good successe therein, but our endeuours shall bee brought to nought. I beseech you remember what *Gamaliel* said, and follow his counsell which he gaue vnto the Iewes when they stroue against the Apostles, and went about to hinder all preaching in the name of Christ. *Men of Israel* (saith he) *take heede to your selues, what you intend to do, touching these men: refraine your selues from them, and let them alone. For if this counsell, or this worke, be of men, it will come to nought; but if it be of God, ye cannot destroy it, lest ye bee found euen fighters against God,* as it is in *Acts* 5, 35, &c.

But some may say: None of vs are so beastly as to fight against *Obiect.* the

Anſ. the Lord himſelfe. *Anſ.* Let no man be deceiued. For we doe all of vs warre againſt him many wayes, and as in generall, when wee doe violate and breake his ſtatutes, refuſing to doe that which he hath commanded vs for to do: ſo in particular we doe it foure manner of waies, The one is when we oppoſe our ſelues againſt the Magiſtrates of the common wealth, whom hee hath ſet ouer vs for to rule & gouerne vs. For to reſiſt them is to reſiſt God himſelfe, as *Paul* doth ſhew in *Rom.* 13. 1. 2. Another is when we doe oppoſe our ſelues againſt the Miniſters of the Church, whom he hath raiſed vp to teach and inſtruct vs. For to reſiſt them is to reſiſt God himſelfe, as Chriſt hath taught vs in *Luke* 10. 16. The third is whē we do oppoſe our ſelues againſt the word of God, and ſuch heauenly ordinances of his as he hath beſtowed vpon men for his owne worſhip, and the ſaluation of mans ſoule. For to reſiſt them is to reſiſt God himſelfe, as *Gamaliel* doth inſinuate in the place of the *Acts*, before quoted. The fourth and laſt is, when wee doe oppoſe our ſelues againſt the children of God, and the members of Ieſus Chriſt. For to reſiſt them is to reſiſt God himſelfe, as *Zecharie* doth declare, in *Zech.* 2. 8. All theſe wayes do men in euery place almoſt lift vp themſelues againſt the Lord: but beware we that we ioyne not with them therein; but let vs cary our ſelues holy and reuerently in all theſe reſpects, as we ought to do: otherwiſe we ſhall be croſt in our purpoſes, and pay moſt dearely for it at the laſt.

The third and laſt is to comfort vs, who haue ſuch a ſtrong and wiſe God on our ſide, that nothing can preuaile againſt him. It is a great comfort vnto a man to ſerue ſuch a maiſter as will alwaies take his part, & ſee him wronged by no man: but then eſpecially is his heart exhilerated with much ioy & alacritie, when he doth vnderſtand that none is able to make his part good with his maiſter, but he doth alwaies preuaile againſt all. What a conſolation then and ioy of ſpirit ought it to be vnto vs, ſeeing our maiſter & Lord whom we ſerue, is not only omnipotēt in himſelfe, being ſtronger then all, but alſo ſo louing to vs, that hee doth alwaies take our part, and ſo aſſiſt vs from time to time, that we ſhall ſtill ouercome our foes, and not bee vanquiſhed by them? Oh let vs ponder often on this poynt. For it wil be a good cordial medicine

vnto

vnto vs in all diseases whatsoeuer, and it will reuiue vs like *Aqua vitæ* or *rosa Solis* when we are ready to faint or sinke.

Hitherto you haue heard a description of the Lord in regard of that which his enimies do to him. Now you must marke how he is described in respect of that which he will do to them. And that is also two manner of waies, the one is by his workes, the other is by his words: by his works in the first verse, and by his words in the sixth verse. His workes containe his anger against them, and the effects thereof, which are fearefull plagues tormenting them. The speech is allegoricall and drawne from man, as was touched before: for the Prophet doth speake of God according to man, and as hee is well able to conceiue of him: not that there is any passion of choler or anger in God, as there is in man (for he is free from all passions whatsoeuer;) but the meaning is, that God was much offended with them for their rebellion, and soare displeased with them for it. And whereas man is angry and wrathfull, he wil strike and lay on, and take reuenge vpon such as do offend him: so the Lord would be reuenged vpon them, and plague them according to their deserts, as being highly offended with them for their euill wayes and rebellion against him. *Then shall hee speake vnto them in his wrath* (saith the Prophet) *and vexe them in his soare displeasure* That is, ouer & besides his former deriding of them, or laughing at them, he shal be exceeding much offended with them, & in his soare displeasure against them he shal confound them, & and bring such iudgements vpon them, that they shall bee vexed with the cruell paine and remedilesse griefe thereof. So then here is set downe how the Lord takes the matter at his enimies hands, and how they shall speede for the same; though he doth laugh, yet he is angry, and much offended with them for it; and though they be many & great ones, yet they shall not escape vnpunished, but be plagued according to their wretched waies. For Gods speaking here vnto them is not by word of mouth, but by stroake of hand. Sometimes he speakes by word of mouth vnto men, as he did heretofore by his Prophets and Apostles, and as hee doth still vnto vs by the holy Scriptures, and the faithfull expositors thereof. Otherwhiles againe he speakes to men by the stroakes of his hand, as euer he hath done, and daily doth, when he doth pu-

niſh them for their ſinnes, and lay ſome iudgements vpon them for their iniquities. Of this manner of ſpeaking doth *Elihu* make mention in *Iob, cap.* 33. *verſ.* 14. and ſo forward, where hee doth ſhew, that God doth not onely ſpeake to men by dreames and viſions of the night pulling them as it were by the eares, and leauing euen in their minds an impreſſion of thoſe great puniſhments which hang ouer their heads, to this end, that he might warne and teach them, to lay aſide thoſe things which they were intended to do, and that he might forbid them to continue in their wicked enterpriſes: but alſo when man will not take heed by theſe warnings, he goeth on the ſecond time to ſpeake vnto him by his ſtroakes and iudgements, in laying ſome grieuous ſickeneſſe vpon his body, whereby he is brought as it were to deaths dore, being daily tormented with grieuous paine, euen as he lyeth on his bed, and being ſo changed through leanneſſe, and the rage of his diſeaſe, that he is rather like to them that lye in the graue, then to any of the liuing.

Now after this manner is the word here to be taken, as the circumſtance of the place doth ſhew, and as the words following doe declare. And the word alſo here vſed in the Hebrew tongue, called *Iedabber*, comming of the root *Dabar*, doth ſignifie as well to deſtroy (as ſome iudge) as to ſpeak. So that a man may tranſlate it (if he will) after this ſort: *Then ſhall he deſtroy them in his wrath, and vexe them in his ſore diſpleaſure.* But howſoeuer, you ſee the ſenſe and meaning is all one, and that the Prophet doth intend no other thing hereby, but to ſhew, that they ſhall be ouerthrowne, and come to ſome fearefull ends, that did ſo riſe vp againſt the Lord and his Annoynted, as you heard in the beginning of this Pſalme. And that this alſo did fall out accordingly, and in the ſame manner, as the text doth here ſpeake, was at large deliuered vnto you in my firſt lecture vpon this Pſalme, when I did runne ouer the whole body thereof at once together: and therefore I will not now ſtand vpon it againe, but referre you onely vnto that which was then ſpoken, hoping that you haue it in good remembrance ſtill to your ſweet comfort and holy inſtruction.

Doct. The doctrine of the place at this time to be conſidered, is this, That the enimies of Gods Church ſhall be ouerthrowne, and be

be confounded by the breath of the Almighty for their rebellion againſt him, euen as the enimies of *Dauid* and Chriſt here were for their reſiſting of him. Surely as they came to fearefull ends; ſo ſhall thoſe that riſe vp from time to time againſt Gods children, they, euen they alſo, ſhall come to fearefull ends. *The Lord that is at their right hand, ſhall wound Kings in the day of his wrath, he ſhall be iudge among the heathen, he ſhall fill all with dead bodies, and ſmite the head ouer great countries*, as it is in *Pſal.* 110.5.6. You know what God doth ſaith to *Edom*. *For thy cruelty* (ſaith he) *againſt thy brother* Iacob, *ſhame ſhall couer thee, and thou ſhalt be cut off for euer. Obadiah verſ.* 10. You know what God doth ſay of *Moab*, and of the children of *Ammon*. *I haue heard* (ſaith he) *the reproach of* Moab, *and the rebukes of the children of* Ammon, *whereby they vpbraided my people, and magnified themſelues againſt their borders. Therefore as I liue, ſaith the Lord God of hoaſts, the God of* Iſrael, *Surely* Moab *ſhall be as* Sodom, *and the children of* Ammon *as* Gomorah: *euen the breeding of nettles, and ſalt-pits, and a perpetuall deſolation; the reſidue of my folke ſhall ſpoile them, & the remnant of my people ſhall poſſeſſe them. This ſhall they haue for their pride, becauſe they haue reproached, and magnified themſelues againſt the Lord of hoaſts people*, in Zeph. 2.8.9. 10. You know what God doth ſay to *Abraham*. *I will alſo* (ſaith he) *bleſſe them that bleſſe thee, and curſe them that curſe thee*, in Gen. 12.3. And what he ſaith to his whole people of *Iſrael*. *Behold* (ſaith he) *I will bruiſe all that afflict thee, ſo that none ſhall be ſpared*, in Zeph. 3.19. Laſtly you know (to pretermit other places) what God doth to that huge army of *Gog* and *Magog*, that compaſſeth the Saints and holy citty about, ſpoken of in *Reuel.* 20.9. *But fire* (ſaith the text there) *came downe from God out of heauen, and deuoured them*. To this we might adde many examples, if neede did ſo require: as that of *Ægypt*, who were plagued with ten ſeuerall plagues from heauen, one comming after another, and in the end were drowned (the moſt of them) in the redde ſea, for ſetting themſelues againſt the Lords people the children of *Iſrael*. As that of *Haman*, who loſt all his dignity, and the great honour which he had, & in the end was hanged vpon a gallowes, for ſeeking the ouerthrow of *Mordecay*, and thoſe of the Iewes as did belong to the Lord. As laſtly that (with diuers others) of the whole

nation of the Iewes themſelues, who were ſundry times plagued by God from heauen, and by men from the earth, and in the end came to the woefulleſt calamitie, as euer pen did put to paper, for killing the Prophets from time to time, and for murdering Chriſt, and ſuch as did appertaine vnto him. So that whereas they cryed out and ſaid: *His bloud be vpon vs and our children*, as it is in *Math.* 27.25. his bloud indeed fell vpon them; for they were ſo p uniſhed for it, that they were murdered moſt of them at the deſtruction of *Ieruſalem*, their bloud running about the ſtreets like a riuer of water; and they are now to this day in great contempt amongſt all nations; as many thouſands of them alſo do lye boyling in hell, and there ſhall remaine in their torments for it, for euermore. O miſery of all miſeries! Great was their calamitie, when their citty was beſieged, at what time they were driuen to eate the leather of their ſhooes, the leather of their girdles, the leather of their bucklers, and targets, the dung of their ſtables, and in the end their very children. Woefull was their caſe, when they began to iſſue out, compelled with famine, when they were ſtill taken and crucified vpon croſſes, and gibbets ſet vp before the wals, that they which were within might ſee them, and giue ouer, but yet they would not: fiue hundred a day were thus hanged vp, till there were neither trees to be gotten, nor any more ſpace left to ſet them in. Fearefull was their eſtate, when certaine of them, getting meate for compaſſion ſake in the campe of the enimies, were yet ſo perſecuted with the anger of God, that when they hoped their liues were in ſome ſafety, ſuddēly in the night by the bloody ſouldiers (imagining that ſure they had Gold and Iewels within them, which they had ſwallowed to conuey them for their vſe) were miſerably ſlaine, and ſlit vp, their bowels raked in for that which haply was not there, to the number of two thouſand in one night. Pittifull was their condition, when there was a deſire to know the number of dead carkaſſes carried out of the citty, for want of buriall, to be throwne into the ditches, as dung vpon the earth; but the number was numberleſſe, and no way to know it certainely, but out of one gate the keeper had noted to be carried out an hundred and fifty thouſand dead bodies. Who can ſpeake or heare of theſe matters, almoſt with dry eyes?

But

But yet this is not the worst, for the damnation of their soules and bodies in hell doth go far beyond it, where is weeping and gnashing of teeth for euermore. Alas, alas, our hearts may breake out into drops of bloud, to thinke vpon that their misery. For first, their paine there is intollerable, farre worse then the burning of any fire with vs, let it be a thousand times hotter then it is. Secondly it is eternall, and euerlasting, neuer to haue any end, like that fire which doth alwaies burne, and can neuer be quenched. And thirdly it is continuall without any intermission or ease comming betwixt it, they lying in torments euery day, and euery night, and not hauing so much as one minute of an houre in a million of yeares to rest in. Thus doth God *speake to them in his wrath, and vexe them in his sore displeasure.*

The reason hereof is this, because he is offended with them for their sinne which they doe commit herein against him, and hath the same in great hatred and detestation. For as *Dauid* doth tell vs in the 5. and 11. Psalmes, that *the foolish shall not stand in the Lords sight*, nor *him that speaketh lies, but shall be destroyed; and that vpon the wicked he shall raine snares, fire, and brimstone, and stormy tempest, this is the portion of their cup*: so he doth teach vs withall, what is the cause thereof, in the same places, namely this, *because he is not a God that loueth wickednesse nor iniquitie, neither shall euill dwell with him; but he is one that loueth righteousnesse, and hateth iniquity, and such as worke the same.* The places aboue quoted doe touch this matter, and shew the particular sinne, for which these iudgements come. But yet a man may aske & say: Why is God so much moued for the wrongs that are offered to his children? Wherefore doth the sinne committed against them, so stirre him to wrath, and indignation against the offenders therein? Cannot he be quiet whilst he himselfe is not touched? and so lightly passe ouer the matter? No, no, he cannot in any sort. For if you touch them once, you touch him. *He that toucheth you* (saith *Zechariah* to Gods children, in *Zech.* 2.8 *toucheth the apple of his eye.* I trow, if a man rake in your eyes, you will set him further, if you can, and teach him what it is to medle with that tender member, that is so deare vnto you. So doth the Lord deale with these: because his children are deare and precious vnto him, he cannot see them

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wronged, but muſt needes take their parts, and be reuenged vpon their aduerſaries for ſuch abuſes as they do offer vnto them. *Becauſe thou waſt precious in my ſight* (ſaith the Lord to Iſrael) *and thou waſt honorable, and I loued theee, therefore will I giue man for thee, and people for thy ſake*, as it is in *Eſay* 43. 4. And as though this were not enough, the Prophet *Nahum* doth tell vs, That *he is iealous ouer his people, that he reſerueth wrath for his enimies, that he will take vengeance on his aduerſaries, and make an vtter deſtruction of them, comming like a fire vnto them, as vnto thornes folden one in another, and as vnto drunkards in their drunkenneſſe: ſo that they ſhall be deuoured as ſtubble fully dried.* *Nahum* 1.2.9.10. This is the cauſe and reaſon, wherefore the Lord doth ſo take on; in regard whereof Chriſt ſaid vnto *Paul*, when he did moleſt and trouble ſuch as did beleeue in him, *Saul, Saul, Why doſt thou perſecute me?* as it is in *Acts* 9.4. taking that to be done to himſelfe, which was done to them.

Vſe. Wherefore out of this place we may learne, firſt to abſtaine from all ſuch things as are iniurious vnto Gods Saints, and hurtfull vnto ſuch as do belong to him. *What do you imagine* (ſaith *Nahum* the Prophet) *againſt the Lord? he will make an vtter deſtruction, affliction ſhall not riſe vp the ſecond time.* *Chap.* 1.9. Becauſe the Lord will deſtroy thoſe that imagine euill againſt his people, therefore the Prophet doth thinke it to be meere fooliſhneſſe and madneſſe to attempt any thing againſt them, and good wiſedome to be quiet, and to let them alone. One reaſon we had before for this, which is, our not preuailing againſt thē; but this is more ſtrong & forcible then that. For all men by nature do deſire moſt their eaſe and ſafety, but here is a thing which will bring woe and deſtruction vnto vs: it will take away our eaſe and ſafety cleane, & plunge vs into a ſea of miſeries, vexing our ſoules whiles we are here, and tormenting both body, and ſoule, when we are gone from hence. And therefore, I beſeech you (brethren) in the name of the Lord Ieſus Chriſt, who hath loued vs, and giuen his life for our ſakes, let there be none amongſt vs which do wiſh euill vnto *Zion*, but let vs loue all thoſe which do feare the Lord: if no other thing can moue vs to it, yet let Gods iudgements which otherwiſe will fall vpon vs, bring vs vnto it. O remember, it is no ſporting

matter

matter, to make a ieſt and ſport of Gods child: neither is it a ſmall matter to offer wrongs and iniuries vnto him, but thus to do is an hainous offence, & a very dãgerous matter to al thoſe that do it. If *Meroz* muſt be curſed, & all the inhabitants thereof, becauſe they came not foorth to helpe Gods people againſt their enimies (as indeed they muſt be curſed, according to the words of the Angell in *Iudges, Chap.5.verſ.23:*) And if they muſt depart frõ Chriſt, & be caſt into euerlaſting fire, prepared for the diuell and his Angels, who do not feed the hungry, cloath the naked, viſit the ſicke, & do good to thoſe that are his Diſciples and do beleeue in him, (as they muſt indeed depart from him, and goe to that fearefull place, as we may ſee by *Mathew, Chapter* 25. *verſe* 41, *&c.*) How much more ſhall they be curſed, that do reſiſt the people of God? and how much more ſhall they depart from Chriſt, and be caſt into euerlaſting fire prepared for the deuill and his Angels, who do rob the faithfull Diſciples of Chriſt, and offer violence and wrong vnto them? Oh thinke on this, ye that forget God, leſt he come and teare you in peeces, before you be aware, and there be none to helpe you.

But to proceede on, here in the ſecond place we may learne to be quiet and patient, when we are moleſted and troubled by the wicked; wee need not then to fret and chafe as many are wont to do, but to be mild, as Chriſt was, and to commit all vnto God, as he did; according to *Peters* words in his firſt Epiſtle, the 2. *chapter* and 23. *verſe* thereof, with ſome others following; where he doth labour to draw men to the imitation of our Sauiour in his ſuffering, that as he, *when hee was reuiled, reuil'ed not againe, and when hee ſuffered, hee threatned not, but committed all to him, that iudgeth righteouſly:* ſo ſhould they do, bearing euery thing patiently, and referring it vnto him that iudgeth iuſtly without any acceptation of perſons. For ſeeing that God will reuenge our quarrels, and plague our enemies to the vttermoſt, we our ſelues may be ſilent and dumbe, and neither mooue hand or tongue againſt them. Wherefore let vs do as *Paul* doth aduiſe vs for to do, in *Rom.*12.19. *Dearely beloued* (ſaith he) *auenge not your ſelues, but giue place vnto wrath, for it is written, vengeance is mine: & I will repay, ſaith the Lord.* If any do abuſe vs, deride vs, or offer any wrong & iniury

iniurie vnto vs, let vs not storme and fret therat, but let vs possesse our soules with patience, remembring with our selues alwaies, that we haue a sweet and gratious God in heauen, who doth behold what is done vnto vs, and who will also in due time be auenged vpon our aduersaries for it, when they shall mourne and lamēt, & we on the cōtrary side shall laugh & reioyce. That is a most comfortable saying which is in the 7 *Chapter* of the Prophecie of *Micha*, in the eigth, ninth, and tenth verses, when he saith, *Reioyce not against me, ô mine enimy; though I fall, I shall arise, &c.* I pray, read the place at your leasure, and peruse it well.

And so I come vnto the last vse, which we are to make of this place, and that is, a dutie which is to be performed of vs. For it doth become vs vpon this to reioyce and to breake out into praises to extoll the Lord, who doth so fight our battels, and discomfite the enimie before vs, in such a fearefull manner, that he is wholly ouerthrowne, and can haue no rest, but lies in continuall griefe, and vexation of minde. *O Iudah* (saith the Prophet *Nahum*, *Chapter* 1.15.) *keepe thy solemne feastes, performe thy vowes, for the wicked shall no more passe through thee, he is vtterly cut off.* And *Zephany* saith: *Reioyce ô daughter Zion, be ye ioyfull ô Israel, be glad & reioyce with all thy heart, ô daughter* Ierusalem. *The Lord hath taken away thy iudgements, he hath cast out thine enimie, the King of Israel, euen the Lord is in the midst of thee, thou shalt see no more euill.* Both which places (you see) do declare, that we must reioyce, and triumph in our songs of praise vnto the Lord, when he doth ouercome our enimies, and beate them downe before vs. And hereof we haue many worthy examples in the holy Scriptures, I will touch onely a few of them. *Moses* and those which came out of *Ægypt* with him did the same, when the Lord had destroyed their enimies the *Ægyptians*, & had drowned thē all in the red sea, as we may see at large in *Exod.* 15.1. *&c. Deborah* and those which were with her & on her side, did the same, whē the Lord had ouerthrowne their aduersaries the *Canaanites*, & had destroyed *Sisera* their chiefe captaine, and all his chariots, and all his hoast with the edge of the sword, as it is in *Iudges* 5.1. *&c.* The good and holy women who liued in the daies of *Saul* and *Dauid*, did the same, when the Lord had confounded the *Philistines* their foes, and had

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brought an horrible slaughter vpon them, and vpon their chiefe champion, that great & blasphemous *Goliah*, that defied the hoast of Israel, and railed vpon the God thereof, as it is euident in 1. *Sam.* 18.6.7. Finally, *Hester* & *Mordecay* with their people, & such of the Iewes as liued in their times, did the same, when the Lord had strengthened them against their opposites, and had brought an vtter ruine vnto their chiefe aduersarie *Haman* the cursed *Amalekite*, as appeareth in *Ester* 9. 17. &c. So, euen so, beloued, let vs deale from time to time, whensoeuer the Lord doth giue vs a victory ouer our aduersaries, and bring iust and deserued plagues vpon them, let vs blesse his holy name for the same, and reioyce greatly before him in that behalfe. And so farre of Gods workes. Now let vs come to his words.

I haue set my King vpon Zion mine holy mountaine.

These are not the words of the Prophet, but of God himselfe sitting in iudgement, and taking reuenge vpon his aduersaries, that rebel against him & his anoynted. Not that God shall whē he doth strike them, vtter these words in plaine termes, and sound of voyce vnto thē, as we do vtter words, when we beate such as haue offended vs; but the meaning is, that they shal by their plagues & sore iudgements executed vpon them, feele and perceiue this to be so, as plainly & as euidently, as if they heard the Lord speaking from heauen vnto thē by word of mouth. His destroying & confoūding of them shal cry like a shril voice in their eares, that it was he himselfe & no created wight, euen he himselfe that is the God of Gods, & the Lord of hoasts, that did set vp *Dauid* to be King of Israel, & Christ his Son to be King of his Church, whom they had so rebelliously resisted, & laboured to haue displaced out of their thrones. Here is a great *Emphasis*, & it is as much as if he had said: What? shal I set vp a King? & will you, ô ye rebels go about to put him downe? How dare you do this? What? shall I place one ouer my people, & make him to be their Lord and chiefe gouernor, & will you, ye traytors, refuse to yeeld obedience vnto him, & ioine hand and head together to ouerthrow him, and to remoue him out of his kingdome? O impietie neuer heard of! O wickednesse most intollerable! Know you, know you, that for this cause I cannot beare with you, but I must needes speake to you in my

wrath, and vexe you in my sore displeasure, as now I do.

By Zion here, his holy mountaine, the kingdome of Israel is vnderstood, if we referre it vnto *Dauid*; but if we referre it vnto Christ, the Church is meant thereby. Zion was the citie of *Dauid*, and the place where his Court was vsually held and kept, as it is in 2. *Sam.* 7. 7. But here it is put figuratiuely for the whole kingdome of Israel, whereof that was a chiefe and principall part. And it is tearmed withall, the holy mountaine of God, because it stood on high vpon a mountaine or hill, where the Lord did manifest his holinesse vnto his people, as by the presence of his arke which was there, so also by the exercises of pure religion which were held in the Tabernacle and Temple, that were built in that place, and seated vpon that mountaine or hill. Thus literally this place is to be referred vnto *Dauid*, and it is true of him, that God did set him vp as King ouer this kingdome of Israel, as we may see in 1. *Sam.* 16. 12, 13. But sacramentally, and after a spirituall maner these thinng are to be referred vnto Christ and his Church. For Zion also was a type thereof, as we may see in *Esay* 2. 3. and in *Heb.* 12. 22. And Christ we know, was chosen of his Father to bee the head and King thereof, as anone, by Gods grace, shall more fully appeare. And as the earthly Zion was tearmed the mountaine of Gods holinesse, so may this heauenly Zion well beare that appellation or name. For 1. it is most like vnto a mountaine: then 2. the Lord doth manifest his holinesse more there then in any other place. It is most like a mountaine in 3. respects. First, for the exaltation and supereminencie of it: for as a mountaine is an high place aboue other places, so the Church of God is exalted aboue other congregations; and that for Gods delight in it, and most excellent blessings vpon it, which are either present, or to come. Secondly, for the manifestation and aptnesse of it: for as a mountaine is in open sight & view of all men: so the Church of God stands in the eie-sight of all persõs, & euery mans eye is bent to mark diligently what they do, as his eare is open to listen to that which they speake. Thirdly, for the strength and stablenesse of it: for as a mountaine is a strong thing and vnmoueable: so the Church of God is so strong and inuincible, that all the powers of the world, and of hell below cannot ouerthrow it, but

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it ſhall remaine firme and ſtable (notwithſtanding the ſame) for euermore. I beſeech you by the way, make vſe of all theſe things. By the firſt, looke vpon your honour and great aduancements, wherunto you are exalted aboue all others. As *Salomon* ſaith in the *Prouerbs* 31,29: *Many daughters haue done vertuouſly: but thou ſurmounteſt them all:* ſo you may ſay, Many congregations in the world are exalted on high; but we (the true Church) are lifted vp aboue them all. By the ſecond, be moued to haue an holy care of your liues, that you may walk circũſpectly at all times in the waies of godlines, & that *your light may ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen.* And by the third and laſt, be ſecretly comforted, and grow to a full reſolution, that nothing ſhall be able to ſeparate you from the loue of your God, but that you ſhall remaine firme and ſtable in his fauour for euermore.

Now for the other poynt, as the Church is like to a mountaine, ſo it is holy, as the mountaine Zion was. Firſt, for the Lords being in it, who is holineſſe it ſelfe: for though he be in all the world, yet hee is more eſpecially in his Church then in any other place beſides, according to that in *Pſal.* 68. 16. and 48. 1. 2. Secondly, for the holy exerciſes of religion, and the goodly works of Gods worſhip which are found therein: for there is prayer, ſinging of Pſalmes, reading and preaching of the word, receiuing of the Sacraments, and the like; all which are workes of holineſſe and purity. Laſtly, for the ſanctification of men and women, which are therein: for they are not prophane and licentious, as in other places, but they are ſanctified & made holy by the bloud of Chriſt, & the working of the Spirit. Out of theſe things alſo, gather ſome ſhort notes as we go along. Let the firſt of thẽ make you reioice & be glad, that you haue ſo good a God, that though he be full of maieſty & glory, yet he is content to come home to your houſes, and to dwell in the chambers of your ſoules, and there to quiet himſelfe in your loue, and to reioyce ouer you with ioy, as *Zephany* doth ſpeake in *Zeph.* 3. 17. As *Elizabeth* ſaid, when the virgin *Mary* came to her: *Whence commeth this to me, that the mother of my Lord ſhould come to me? Luke.* 1. 43. ſo may we ſay at the Lords comming to vs: What a fauour and dignitie is this, that the Lord

of heauen and earth ſhould thus come to vs? Let the ſecond of them ſtirre you vp to frequēt holy exerciſes, and to throng to the houſe of praier, and to ſuch places where the Lord is rightly worſhipped. As the nations ſay in *Mich.*4. 2. *Come, and let vs go vp to the mountain of the Lord, & to the houſe of the God of Iacob:* ſo let vs ſay, Come, & let vs go to the Church & congregatiō of God, to praier, to the preaching of the word, & to other holy exerciſes of pure & holy religion. Let the third and laſt of them admoniſh you of that purity & holineſſe which ought to be in you, that ſo you may neuer giue reſt vnto your eies vntil you ſee your ſelues waſhed frō your ſins by the bloud of Chriſt, & made holy in ſome part by the ſanctificatiō of Gods ſpirit, wherby you may be able to go boldly vnto the throne of grace to receiue mercy, & to find grace to helpe in time of need. That as *Paul* did ſay of the *Corinthians* when they were changed frō bad to good: *And ſuch were ſome of you, but ye are waſhed, but yee are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of God,* as it is in 1. *Cor.*6. 11. ſo may you ſay of your ſelues: And ſuch were we our ſelues once, euen bad and moſt wicked perſons; but bleſſed be God we are now changed, and made better: our ſinnes are waſhed away by the bloud of Chriſt, and the ſpirit of God hath begun to renew vs in ſome good part.

Leauing theſe things for the meaning of the words, and ſome ſhort annotations vpon the ſame, let vs now come to the maine doctrine of the place, and in few words it is nothing elſe but this, that Chriſt our Sauiour did not take this office vpon him, to be the King of the Church, but was lawfully called thereunto by God his Father, and not by any created power whatſoeuer. This he confeſſeth of himſelfe in *Iohn, Chapter 6. verſe* 27. Where he doth endeauour to draw men from a greedy hunting after the foode of the body, vnto a carefull ſeeking for the foode of their ſoules: ſaying, *Labour not for the meate which periſheth, but for the meate that endureth vnto euerlaſting life, which the Sonne of man ſhall giue you, for him hath God the Father ſealed.* He hath choſen him for this purpoſe, and ſet his marke and ſeale vpon him, as deſigning him ouer this worke and buſineſſe, which is to be performed alone by him, and none elſe. And this alſo he doth proue in the fourth *chapter* of the Goſpell according to Saint *Luke*, by a teſtimony out of *Eſay, chap.* 61. 1. *&c.* where the calling of the Meſſias is excellent-

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ly and at large ſet out vnto vs. But the Apoſtle Saint *Paul* (not to ſtand vpon other places) doth make this point moſt cleare and euident vnto all perſons, in the firſt *chapter* of his Epiſtle to the *Epheſians*, beginning at the twentieth verſe therof and ſo forward, & in the ſecond *chapter* of his Epiſtle to the *Philippians* in the ninth verſe thereof, with others following. For in both theſe places you ſhall finde, that as Chriſt is exalted aboue all the creatures in the world, and made the ſupreme head of the Church, both warring in earth, & triumphing in heauen; ſo he was raiſed vp hereunto by God his Father, he making him thus the vniuerſall gouernour of all the world. So that looke what the Author to the *Hebrewes* ſaid of Chriſt in regard of his Prieſt-hood, that *he tooke not to himſelfe that honour to be made the high Prieſt, but he that ſaid vnto him, Thou art my Son, this day begat I thee*, gaue it him. *Heb.* 5.5. So may we ſay here of him in regard of his kingdome, that he tooke not this honour to himſelfe, to be made the ſupreme King of the Church, but God that ſitteth in the heauens, and hath his enimies in deriſion, gaue it vnto him: but ſomewhat more of this hereafter when we come vnto the 8. verſe of this Pſalme.

Reaſon:

But why did God (may you ſay) ſet vp Chriſt and make him thus the King of his Church? Wherefore did he not make choiſe rather of ſome Angell or Arch-angell, or of ſome Emperour, or great ſtate of this world? Becauſe none of them were fit for this office. As no man was worthy to open the booke, and to looſe the ſeales thereof, which *Iohn* ſaw in the right hand of him that ſate vpon the throne, but onely the Lyon which is of the tribe of *Iudah*, the roote of *Dauid*, as it is in *Reu.* 5. 1. *&c.* So no creature was found fit for this office, whether in the heauen aboue, or in the earth beneath, ſaue Ieſus Chriſt our ſweete Sauiour, and the bleſſed Sonne of God; and therefore God his Father did make choiſe of him before all others. But why was he fitteſt for this office, may you further ſay? For two cauſes, the one is in regard of his Perſon; the other of his qualities belonging vnto his Perſon. For his Perſon, becauſe he is not onely man, as many others are, but alſo God, as none elſe beſides him is, and thereby is made able to weald ſuch a great & mighty kingdome as he hath. Otherwiſe it is impoſſible that he ſhould rule his people according to his

will, and subdue his enimies, to make them his footstoole, considering that they are Principalities and powers, and the greatest Potentates of this world. For what man or Angell is able to ouercome all the diuels in hell rushing vpon him at once together? and to withstand the whole army of mankind, assaulting him together with them, with their whole power and force? Surely none: he must be a God that must doe it. And therefore was Christ chosen for this purpose, who is a God, as well as man, for his qualities belonging vnto his Person, because he is indued with most singular giftes and graces fit for gouernement. *Iethro* in his counsell to *Moses*, required but foure things in a Gouernour, namely, courage, the feare of God, true dealing, and the hating of couetousnesse, as we may see in *Exod.* 18. 21. But here in Christ (the chiefe gouernour of all) we shall finde as many more; for besides these foure, you shall haue in him foure more, namely, wisedome, diligence, bounty, and loue. So that in number there are eight. The first is courage, for he feares no man, as being the Lord of Lords, & the God of Gods, according to his name, which is written on his garment and thighs, in *Reu.* 19. 16. The second is the feare of God, for he reuerenced his Father, and was obedient vnto him, euen vnto the very death of the crosse, *Phil.* 2. 8. The third is iustice or true dealing, for *the Scepter of his kingdome, is a Scepter of righteousnesse, and he himselfe is one louing righteousnesse, and hating iniquity*, Heb. 8. 1. 9. The fourth is, hating couetousnesse, for he neuer receiued any bribes or recompence for all the cures he did, but *he became poore, that he might make vs rich.* 2. *Cor.* 8. 9. The fift is wisdome, for *in him are hid all the treasures of wisedome and knowledge.* *Col.* 2. 3. The sixt is diligence, for he was so painefull, that he trauelled from place to place to doe good, and left his owne foode to go about his Fathers businesse, *Ioh.* 4. 34. And he is brought in by *Iohn* in the *Reuelations*, *Chapter* 1. 13. standing in the midst of the seuen Candlestickes (which are the seuen Churches) & there busily occupied in gouerning them, as a man is, when his garment is about him, and trust vp with some girdle, that it may not trouble or hinder him in the execution of his businesse. The seuenth is, bountifulnesse or liberality, for he doth not impouerish his subiects, by exacting of them grieuous

subsidies

subsidies and taxes, but he doth greatly enrich them, by bestowing large giftes and benefites vpon them. *Ephe.*4.7.8.*&c.* The last is, loue or mercy, for he doth beare that kind affection towards his people, that all their miseries doe touch him, *Heb.*4.15. and for to do thē good, he was content to die for them, *Ephe.* 5.2.25. Where all these things do concurre & meet together, there is a party well qualified for gouernement. A man may be couragious, yet not fearing God; if fearing God, yet not dealing truely; if dealing truely, yet not hating couetousnesse; if hating couetousnesse, yet not wise; if wise, yet not diligent; if diligent, yet not bountifull; if bountifull, yet not louing; if louing, yet not couragious. But where shall all these be found together? Surely in none, but in Christ Iesus: for in him they are in the highest degree of perfection, and therefore did the Lord make choice of him before all others to goe in and out before his people, and to be the Head or gouernour of his Church.

Here we must take heed of some abuses, we must not collect from hence, either that Christ is inferiour to his Father, or that he was made King as he was God; for he is equall with his Father in glory & Maiesty touching his diuine nature or God-head, as the Apostle doth shew in the beginning of his 2. chap. to the *Philippians*. True it is, that he is inferiour to his Father in respect of his humane nature, and as he is man; but not otherwise as he is God, & of the same substance or being, which he hath together with the Father frō all eternity. Againe, whereas he is made King, this is done in respect of both his natures together, as he is God-man, and Man-God; and not simply in respect of one of them alone; for so to affirme of either of them, were absurd, if not blasphemous. *Vse.*

But leauing the abuses, the true vses are these. First, hereby we may learne to reuerence Christ the more, because he is established in his throne by his Father, For if *Dauid* were pricked in heart onely for cutting of *Sauls* garment, who was a wicked man, and his deadly enimy too, because he was the Lords annoynted; with what reuerence and care should we carry our selues towards Christ Iesus our Sauiour, who is holinesse and righteousnesse it selfe, and one that loues vs well? seeing the Lord hath annoynted him,

him, and made him to be our King. But alas, our carriage is such towards him, as if he had vsurped this place vnto himselfe by tyranny, or were set vp in his throne by some created authority: but let vs looke to our selues, and amend this our fault.

In the second place here we may learne, that seeing God hath set vp his Sonne in his kingdome, he will still defend him and aide him in the same, as also bring fearefull iudgments vpon all such as shal go about to resist him. And this is the chiefest end wherefore this sentence is here alleadged, and therefore let all men take heed what they do; and let all those know also who are in lawfull authority, that so long as they carry themselues worthy of their places, the Lord will alwaies stand about them for their defence and protection, as here he did about his Sonne Christ, and blessed *Dauid*, the King.

Lastly, here we may learne by the example of Christ, that it is not good to run into a calling, but to stay vntill the Lord doth place vs in the same, A great complaint is made in *Ieremy* by the Lord against men in this respect, that they did run before that he did send them, as we may see at large in the 23. chapter of *Ieremy*. But beware we that we doe not the like. For shall Christ that had the Spirit of God without all measure, stay and waite his Fathers leasure? and shall we mortall and sinnefull creatures, who haue not the Spirit almost in any measure, yet runne and goe before our commission is drawne out and sealed by the Almighty? More things might be spoken vpon these matters, but let these short obseruations minister an occasion vnto you, to contemplate more at large vpon these points.

The end of the fourth Sermon.

THE

THE FIFTH SERMON
vpon the ſecond Pſalme.

PSAL. 2. VER. 7. 8. & 9.

I will declare the decree: that is, *the Lord hath ſaid vnto me, Thou art my Sonne: this day haue I begotten thee.*

Aske of me, and I ſhall giue thee the heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.

Thou ſhalt cruſh them with a ſcepter of yron, and breake them in peeces like a potters veſſell.

IN the former verſes mention was made of God the Father, whoſe maieſtie and power was excellently ſet out, for the confounding of ſuch wicked aduerſaries, as did riſe vp againſt him. But now theſe verſes do intreate of God the Sonne; who is alſo moſt liuely deſcribed in the ſame, by a certaine inuincible power and maieſtie, as being one ſufficient to ouerthrow all ſuch reſiſtance as is made againſt him. And that his enimies might be daunted the more, as his friends receiue the greater ioy and conſolation, he comes in himſelfe ſpeaking and vttering his voyce vnto them, declaring plainely amongſt them all, what is the very decree and ordinance of God his Father concerning him and his kingdome; the ſumme and ſubſtance whereof he tels them is this: The Lord, the great God of heauen, who hath created all things, and who doth continually preſerue the ſame, he, euen he, ſayd to me, *Thou art my ſonne*, yea my naturall and onely ſonne, moſt deare and precious vnto me. Thy workes, which thou doeſt continually, in working ſtrange and admirable miracles do ſhew, that I haue begotten thee: but chiefly that day is an argument

thereof vnto all the world, wherein thou didſt ariſe from the graue, and returne againe from death vnto life. And becauſe thou art ſo neare vnto me, and one on whom I haue ſet my whole delight and pleaſure, aske of me, what thou wilt, and thou ſhalt haue it, I will not ſay, to the halfe of my kingdome, but to all my kingdome: if thou ſhalt aske the whole, I will beſtow it vpon thee; yea I will giue thee all power both in heauen and in earth, and thou ſhalt reigne, not in a ſmall compaſſe alone, but in a moſt ſpacious and large circuite, euen throughout all the world from the one end thereof vnto the other. And whereas there are many rebels and traytors, that do daily riſe vp againſt thee, thou ſhalt not take pity and compaſſion vpon them to forgiue them, but thou ſhalt puniſh them throughly according to their deſerts; with thy ſcepter, or mace of iron, wherewith thou art armed, thou ſhalt deſtroy them. And herein deale thou with them, as the potter doth with his veſſell; as he doth daſh that all to peeces, when it is once broken, and ſeruiceable for no vſe; ſo do thou ſo confound them, that they may lie ſtill in their miſeries, and neuer haue any hope to recouer themſelues againe, or to repaire ſuch ruinous breaches as thou doſt bring vpon them. Thus runneth the paraphraſe of this place. Wherein you haue nothing elſe to
Summe. remember in ſumme, but a deſcription of Ieſus Chriſt, the ſecond perſon in the Godhead, who is our ſweet Sauiour, and bleſſed King. In which deſcription obſerue two things. The firſt is the perſon, that doth publiſh the deſcription. The other is the parts, wherein this deſcription doth ſtand.

The perſon that doth publiſh the deſcription, is Chriſt himſelfe, expreſſed in theſe words, *I will declare the decree*, or rather, as it is in the Hebrew text, *I will ſpeake or declare according to the decree and ordinance, El hhok.* There are certaine decrees and ordinances eſtabliſhed by God touching the perſon of Chriſt and his gouernment: Now according to theſe will Chriſt ſpeake, and not otherwiſe. You muſt not here conceiue that ſome other perſon is brought in ſpeaking, but that it is Chriſt himſelfe, and none elſe but he. True it is, that *Dauid* did vtter them as he was a type and figure of Chriſt, but Chriſt himſelfe as he was the body and truth, and ſo the words are properly and in truth it ſelfe to be referred

ferred vnto him. Behold, he takes vpon him (as it were) the part of a faithfull Prophet, to make knowne his Fathers will vnto mankinde, in respect of himselfe, and his waies. I beseech you, marke diligently how he doth it. It is not according to his owne fansie (as we often speake,) but it is according to his Fathers owne decree and appointment, without all deceipt or fraudulent dealing whatsoeuer; there is no adding, nor detracting, no chopping or changing found in him, but all things are faithfully deliuered according to the truth it selfe. A worthy thing to be thought often on, and euermore to be had in good remembrance by all sorts of persons, but chiefly by the Ministers of the Word, who ought to be faithfull in their offices, as Christ was in his; and not to make merchandise of the word of God, but as of sinceritie, & as of God in the sight of God, to speake in Christ Iesus; as the Apostle Saint *Paul* doth speake in his second Epistle to the *Corinthians*, the second chapter and the last verse thereof. At all times should men looke most carefully to this: but much more now in these corrupt and rotten dayes of ours, wherein the Lords ordinances are beazelled, and his most sacred Oracles turned vp and downe, like a nose made of waxe, as pleaseth the wicked humor of many a sinfull man: but beware we, beware we of such cursed and satanicall dealing. If we speake at any time, let vs speake with all reuerence, as doth become them, who vtter the words of a mightie God, and according to the truth it selfe, and not otherwise. So shall health be vnto our nauell, and marrow vnto our bones, when others are perplexed with intollerable woe and paine. I might haue made a long discourse of this matter, as being a very fit subiect to be stood vpon in our licentious times, but thus shortly I passe it ouer, as intending onely to stand most vpon those points, which are most intended by the Spirit of God himselfe, and not to do, as many are wont to do, vpon euery small occasion, to wander abroad from my text in hand.

Two questions here may be moued; the one is, whether Christ did thus publish the decree and appointment of his Father, touching himselfe, and his kingdome, as here he doth say, he would do. The other is, for what causes he would do the same, and for what end and purpose. Touching the former of these two, we

find in the ſtory of the Euangeliſts, that he did do it, according to the tenor of the text here in hand. For they do ſhew, how he did confeſſe and declare abroad, that he was the Sonne of God, that all iudgement was committed vnto him by his Father, that he was a king, that all power was giuen vnto him in heauen and earth, that he was the Meſſiah or Annointed, whereof *Eſay* did ſpeake in the 61. chapter of his Propheſie, and the beginning thereof: that he was the bread that came downe from heauen, and the partie whom his Father had ſealed, for the bringing of euerlaſting life vnto mankind. Theſe and the like things do they report of him, as you may ſee by *Iohn*, the 5. 6. and 18. chapters thereof. By *Luke* the 4. the 22. and 23. chapters: and by *Math:* 16. 21. 26. and 27. chapters thereof. Reade theſe places (I pray) at your leyſure, and acknowledge the truth of this point Now for the other, Chriſt might do it for many cauſes. Firſt, that he might bring men into the greater and more willing ſubiection vnto him, according to the ſpeech of the houſholder in *Math.* 21. 37. But laſt of all he ſent vnto them his owne Sonne, ſaying: *They will reuerence my Sonne.* Secondly, that hē might leaue men without all excuſe, and make them vnable to anſwer for themſelues at the day of iudgement, if they did not obey him, and do according to his commandements: according to his owne ſaying in *Iohn*, chapter 15. and verſe 22. *If I had not come and ſpoken vnto them, they ſhould not haue had ſinne, but now haue they no cloake for their ſinne.* Laſtly, that he might comfort and ſtrengthen them that did relie vpon him, againſt the rage and furie of the world, as alſo againſt the malice and power of Sathan himſelfe, according to that which is in *Iohn*, chapter 16 verſe 33. *Theſe things haue I ſpoken vnto you, that in me ye might haue peace, in the world ye ſhall haue affliction, but be of a good comfort, I haue ouercome the world.*

Hauing thus in few words anſwered theſe queſtions, which tend to the clearing of the text, and the confirmation of that truth, which is included therein; let vs now come to the maine doctrine of the place. And that in few words ſtandeth thus, namely, that it is the part and duty of men in authority, to ſtand vpon ſuch gifts and callings as God hath beſtowed vpon them, according vnto the example of Chriſt here. For as he did the ſame, ſo muſt

we

we do it, by vertue of his commandement in *Math.* 11. 29. *Take my yoke on you, and learne of me for I am meeke and lowly in heart, and ye shall find rest vnto your soules.* So did *Moses*, when he came vnto the children of Israel, to deliuer them out of their bondage, and stood before *Pharaoh* the King of Ægypt to craue leaue for a free passage for them. For he did not onely make it knowne vnto them all, how God had called him to this worke and businesse by word of mouth alone, declaring what matters had passed betwixt him and God; but also by workes and deeds, doing strange and admirable miracles daily in their sight, as we may see at large in *Exodus* from the latter end of the fourth chapter thereof, and so forward for many chapters together. So did *Dauid*, when *Michall* his wife did mocke him, for dancing in a linnen Ephod before the Arke of the Lord. *It was* (saith he in 2. *Sam.* 6. 21. *before the Lord, which chose me rather then thy father* (for she was *Sauls* daughter) *and all his house, and commanded me to be ruler ouer the people of the Lord, euen ouer Israel, and therefore will I play before the Lord.* So did *Amos*, when *Amasiah* the Priest of Bethell went about to perswade him to flie away out of the land of Israel vnto the land of Iudah, and there to eate his bread, and to prophesie, but not to prophesie any more at Bethell, where was the kings chappell, and the kings court. Then answered *Amos* and sayd to *Amasia*, *I was no Prophet, neither was I a Prophets sonne, but I was a heardman, and a gatherer of wild figges; and the Lord tooke me, as I followed the flocke, and the Lord said vnto me, Go, prophesie vnto my people Israel, &c.* Wherein you see he doth stand stoutly vpon his calling, and doth presse it well to stop such a caytifes mouth, as that *Amaziah* was. This is in the 7. chapter of *Amos* his Prophesie, and the 12. verse thereof, with some others following. So in a word did all the Prophets from time to time, as is apparant in their prophesies.

This was a common phrase or stile with them: *The burden of the Lord*, or, *Thus saith the Lord of hoasts:* or, *The word of the Lord came to me.* As *Ieremy* saith: *The words of the Lord that came to* Ieremy *the Prophet*, in *Ieremy* 47. 1. As *Hosea* saith, *The word of the Lord that came vnto* Hosea *the sonne of* Beeri, *Hos.* 1. 1. As *Ioel* saith, *The word of the Lord that came to* Ioel *the sonne of* Pethuel. *Io.* 1. 1.

As *Ionah* saith, *The word of the Lord came also to* Ionah *the sonne of* Amittai, *Ionah* 1.1. And as *Micha* saith (to omit the rest) *The word of the Lord, that came to* Micha *the Morashite.* But in the new Testament *Paul* is very frequent in this matter: he doth presse his calling oftentimes, and standeth very stoutly vpon the same, to the defiance of all his enimies, & to the cõfort of all such as did cleaue fast vnto Iesus Christ, & such doctrine, as he did deliuer vnto them in his name. But amongst all other places I commend vnto you at this time onely three: the first is in the 26 *Chap.* of the *Acts* of the Apostles, where he did answere for himselfe before *Agrippa* the King. The second is in his second Epistle to the *Corinthians* and eleauenth *Chapter*, wherein he doth make a comparison betwixt himselfe and other Apostles, and doth preferre himselfe before them all. The third is in his Epistle to the *Galathians* and the beginning thereof; where he proues, that his doctrine, which he had taught the *Galathians*, was not humane, but diuine, he being taught the same by the reuelation of Iesus Christ, who called him immediately from heauen to be an Apostle, and so had his office not from man, but from God, as also his Gospell, or the doctrine which he taught them. Thus you see good men from time to time, haue stood vpon their places and callings.

Reasons. And the reasons also wherefore men should do it, are these. First, that none through ignorance might contemne them, or set light by their callings, but haue them in good veneration according to their worth and excellency. A man may passe by a king without any reuerence done vnto him, if he know him not; & the country peasant (we know) doth trample many an wholesome herbe vnder his feet, (which the skilfull Apothecary doth gather vp, and make good reckoning of) because he knowes not the vertues and medicinable vses thereof, as the Apothecary doth. And so may men be despised, and their callings be passed ouer without due reuerence and obedience yeelded vnto them by others, vnlesse they know what they be, and wherehence they haue their authority; & therefore it is good that the same should be made knowne vnto them.

Secondly, that all persons may be left without excuse, and haue

haue their mouths ſtopped, if they ſhall rebell and diſobey; for then they cannot pleade ignorance, and ſay, We knew not that they came from God, or had lawfull authority committed vnto their charge, to doe thoſe things which they tooke vpon them for to do. As God doth make himſelfe knowne by the viſible creatures of the world, to leaue all mankind without all excuſe, which will not feare and worſhip him: ſo the ſame God will haue men to goe in his name vnto others, and to make knowne their authority and callings, that if they will not obey, they may be left tongue-tide (as we ſay) and without any anſwere for themſelues; as we may ſee in *Ezechiel*, *Chapter* 2. *verſes* 4. 5. 6. *Say vnto them: Thus ſaith the Lord God; but ſurely they will not heare, neither indeed will they ceaſſe, for they are a rebellious houſe; yet ſhall they know that there hath bene a Prophet among them.*

Thirdly, that they might approue and iuſtifie themſelues in their waies, and ſtoppe the malignant tongues of their aduerſaſaries, who are ready wrongfully to accuſe them, as if they vſurped their places, and did things without lawfull authority from aboue. For as *Zidkijah* ſmote the Prophet *Michaiah* on the cheeke, and ſaid, *When went the Spirit of the Lord from me, to ſpeake vnto thee?* as it is in 1. *Kings* 22. 24. ſo from time to time doe many ariſe vp to impeach the credit of thoſe whom God hath raiſed vp, and to make the world beleeue, that the Lord did neuer beſtow thoſe places of dignity vpon thē, which they do challenge vnto themſelues. For as *Paul* and the reſt of the Apoſtles together with the Prophets and others, found this oftentimes too true (as we ſay) in regard of themſelues: ſo *Iude* doth ſhew in his Epiſtle and eighth verſe thereof, that there are many wicked *dreamers*, that doe *deſpiſe gouernment*, *and ſpeake euill of them that are in authoritie.*

Laſtly, that they might put courage into their owne hearts, and with due care and conſcience goe about the workes of their callings, not fearing what man can do againſt them, but looking alwaies vpon God, who placed them in their roomes, and who will neuer faile them, vnleſſe they be wanting vnto themſelues therein. For as the Spirit of God came down vpon *Cornelius* & his friends whiles *Peter* was ſpeaking vnto them, as it is in *Acts* 10. 44. ſo

whiles

whiles they doe meditate vpon their places, and are preſſing the ſame vnto others in a zeale towards God, and in a care to do them good, a certaine heauenly courage, and boldneſſe from aboue comes down into their ſoules, whereby they are made more ſtout and valiant, then euer they were before, and doe become in this reſpect like vnto the fire, when it is blowne with the bellowes, that doth burne more and more. So that here are foure reaſons to moone men to reſpect their callings, and to ſtand faſt in the defenſe thereof, whereof two of them do concerne others, and the other two themſelues.

Vſe. By this we are taught, firſt, to examine our ſelues what giftes and callings we haue of God, that ſo we may be able to ſtand vpon them, when any iuſt occaſion is offered vnto vs thereunto: for all men haue not their callings from God. The Lord (ſpeaking of the Miniſters of the word) doth complaine in the 23. chapter of the Prophecy of *Ieremy*, that many did runne, whom he did neuer ſend; and making mention of Kings in ſome other place, he doth ſay, *that they did reigne, but not by him.* And ſurely daily experience doth teach vs, that many of them do vſurpe that authority to themſelues (as *Athalia* the Queene did, of whom you may reade in 2. *Chron.* 22. and 23. *chapters* thereof) whom the Lord did neuer eſtabliſh in their throne by his kind & louing approbation. But here it may be demanded, how a man may know, whether his office or calling be from God or no, that ſo he may ſtand ſtoutly vpon the ſame, and labour with all care & conſcience to diſcharge it in the feare of the Lord? The anſwere is, that ye may know it by foure things. The firſt is by his minde, with the which he did enter into it. The ſecond is by his ability, whereby he is enabled to diſcharge it. The third is by the liking of the people, by whom he is approued for it. And the fourth and laſt is by his ſucceſſe, whereby he doth proſper and do good in it. For if he ſhall finde theſe foure things in himſelfe; firſt that he entred into his calling not with a corrupt minde, as for honour, praiſe, gaine, or the like; but with a ſingle heart & deſire to glorifie God and to doe good to his pople. Secondly, that he hath graces and giftes ſufficient for to diſcharge thoſe duties which are required at his hands. Thirdly, that he be approued of the Church or com-

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mon wealth, wherein he doth liue, they outwardly bestowing this calling vpon him. And lastly, be assisted from time to time by the gracious hand of the Almighty, to haue good successe in his calling, and to prosper therein; doubtlesse then he hath his calling & office from God himselfe, and not from man alone.

Secondly, by this, we are taught to iudge charitably of all such as do speake largely now and then of their owne gifts, and those places wherein the Lord hath set them. For here we may see, a man may doe it with a good soule, and discharge but an honest & godly dutie in so doing it. True it is as *Salomon* doth say in *Prou.* 27. 2. *Let another man praise thee, and not thine owne mouth, a stranger and not thine owne lippes.* For is not seemely for a man to praise himselfe; but yet a man may stand vpon his calling, and publish abroad such gifts as the Lord hath bestowed vpon him. For this is not to praise himselfe, but rather to praise the Lord, and to bring honour vnto his name. Yea the case may so stand, as we may see by *Pauls* words in the 11. *Chap.* of his 2 Epistle to the *Corinthians*, as in other places also, that a man may praise himselfe with his owne mouth, and set out his giftes and graces to the vttermost, and yet be no transgressor of *Salomons* precept therein. For *Salamon* there doth meane such a praising of our selues, wherein we aime chiefly at our owne glory: but there is another praising of our selues, wherein we haue not so much an eye to our selues, as vnto the Lord and his honour, and the good of all such as do belong vnto him. Now if any shall praise himselfe after this sort, we are to thinke reuerently of him, and not to censure him, as a proud and vaine glorious person for it, no more then we do humble and blessed *Paul*, who did the like.

Lastly, by this, we are taught, what we our selues should do, in these wicked and vnbridled daies of ours, wherein many vngodly persons do take vpon them, to condemne vs much, and to lay slanderous things to our charge, whereof we are cleare and innocent. The Brownists (or Separatists, as they call themselues) to make instance in one point alone, do accuse vs, as if we were no true Church of God here in England, and as if our Ministers were no Ministers of God, but rather the Ministers of Antichrist, the arch and chiefe enimy of God. But we must not let them goe on

thus ſtill, with their vile and ſlandering ſpeeches againſt vs, but diſplay vnto them their abhominations, who do ſo vnchriſtianly, & beyond all the bounds of holy charity, condemne vs: & proue, that we are the Lords owne inheritance, and the people whom he hath choſen vnto himſelfe, to haue his holy name called vpon amongſt vs, and that our Miniſters are his true and faithfull ſeruants, and ſuch whom he hath ſent forth, and doth take his delight & pleaſure in. Eaſily might theſe matters be confirmed, if we were to enter into any congreſſe with them about the ſame; but now at this time we haue other matters in hand: yet I will preſſe one argument, and ſo leaue them. It ſtandeth thus: Whereſoeuer the word of God is ſo preached, and the Sacraments ſo celebrated, that by their meanes a true and ſound conuerſion is wrought in the hearts of men towards the Lord Almighty, that they do beleeue in him aright, and walke with carefull ſoules in the paths of his commandements to bring honour vnto his name, & to attaine bleſſedneſſe for themſelues, there (there I ſay) is the true Church of God, and there alſo are his faithfull and truſty Miniſters. But here in England with vs, the word of God is ſo preached, and the Sacraments ſo celebrated, that by their meanes a true and ſound conuerſion is wrought in the hearts of men towards the Lord Almighty, that they do beleeue in him aright, and walke with carefull ſoules in the paths of his commandements to bring honour vnto his name, and to attaine bleſſedneſſe for themſelues. Therefore here in England is the true Church of God, and here alſo are his faithfull and his truſty Miniſters. When they ſhall anſwer this argument, I will frame ſome more for them to worke vpon: but I thinke that will neuer be; for they cannot anſwere, it is ſo ſtrong & inuincible, and a knot ſo hard twiſted, that they cannot by any meanes vnlooſe it.

Thus farre the publiſhing of Gods decree hath ſtretched it ſelfe. Now let vs come to the parts whereof it doth conſiſt, and they are in number two; the one doth reſpect the perſon of Chriſt, the other his office or kingly power. His perſon in the ſeuenth verſe, and his office or kingly power in the eighth and ninth. For his perſon remember two things; the firſt is, whoſe Son he is: the ſecond, how it is proued, that he is his Sonne. He is the Sonne of God

God, this is set downe in these words; *That is, the Lord hath said vnto me, Thou art my Sonne.* For by the name Lord, here, God the Father, the first Person in the Trinity is vnderstood: he said vnto Christ, *Thou art my Sonne.* He said it also vnto *Dauid*, as vnto the type and figure, for he was also Gods Sonne by creation, as also more chiefly by adoption. But yet this was chiefly spoken by God the Father vnto Christ, as vnto the body & truth it selfe. But how is Christ his Son, may you say? The answer is, not by creation, as all are, nor by adoption as many are; but by nature as none is: whereupon he is called his onely begotten Son oftentimes in the word, & namely in *Ioh.* 3. 16. where our Sauiour doth tell vs, that *God so loued the world, that he gaue his onely begotten Son, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* So that thē out of this place we may learne this doctrine, *Doct.* that Iesus Christ our Sauiour and redeemer, is not a bare & meere man as we are, but he is also God, as being the true and naturall Sonne of the Almighty. This the Lord himselfe did confesse of him oftentimes: saying, *This is my wel-beloued Sonne in whom I am well pleased*, as it is in *Math.* 3. 17. and *Math.* 17. 5. And *Paul* speaking of him: doth say, *That he is a God ouer all, to be blessed for euer*, in *Rom.* 9. 5. *Iohn* also writing his story, doth ascribe as much vnto him in the entrance thereof: saying, *In the beginning was the Word, and the Word was with God, and that Word was God.* The Scripture is full of many testimonies in this behalfe, but I wil passe them all ouer, as knowing that this is an article of your faith, and a matter nothing doubted of amongst you. For I do perswade my selfe, that all of vs doe hold and beleeue that Christ is God, and the naturall and onely begotten Sonne of the Almighty. But yet peraduenture you see not clearely the reasons, why he is such an one, & therfore I will shortly touch them, and lay them downe before your view and consideration. In number they are these.

First, that he might be able to vndergoe the wrath of the eter- *Reasons.* nall God, who was offended with man for his sin, & to beare that intollerable burthē, which he should lay vpō him for mans transgression; which would crush all the creatures in the world to peeces, it being infinite like vnto him, from whom it did proceede, who was infinitely offended with vs for our offences. For there

must be alwaies a proportion betweene the sinne of man, and the punishment of his sinne, else iustice hath not her full stroake and working.

Secondly, that he might be able in mans nature and name to fulfill the whole law of God, and euery iot and point thereof, and not to faile in any; that so we thereby might liue, and haue a free passage into heauen, to reigne with God there in happinesse for euer, according to the tenor of the law, *Do this, and thou shalt liue.* For no mortall man is able to doe this. *Surely* (saith *Salomon* in *Eccles.* 7.22.) *there is no iust man in the earth, that doeth good, and sinneth not.* And as *Iohn* doth say: *If we say, that we haue no sinne, we deceiue our selues, and there is no truth in vs.* 1. *Ioh.* 1.8. So *Iames* doth say, that *in many things we sinne all. Iam.* 3.2. including himselfe and all the faithfull whatsoeuer within the compasse of this his speech.

Thirdly, that he might be able to bestow vertue & worthinesse enough vpon his short sufferings and obedience, that they might be auaileable for the saluation of all the elect, and be as much in the acceptation of God, as if the elect themselues had suffered in their owne persons eternally, and had bene obedient vnto the Almighty in all points of his law for euermore.

Lastly, that he might be able to ouermatch the diuell and all other aduersaries, that are against vs, to deliuer vs out of their hands, being deliuered to preserue vs from them, while we are here in this world; and being preserued to bestow vpon vs eternall life in the world to come, when we shall reigne with him in happinesse for euermore. For no creature can doe these things but God himselfe alone. And therfore it was necessary, that the Sauiour of the world should be God, as well as man.

Vse. The consideration whereof may teach vs, first and foremost to condemne all such heretiques, as doe deny his God-head, and say, that he is not the eternall Sonne of the Lord, whether they be *Samosatenians*, affirming him to be a bare man alone; or *Arrians* and *Seruetians*, gainesaying his coessentiall and coeternall deity; or *Lucians*, *Porphyrians*, *Atheists*, or whatsoeuer else, that doe withstand his diuine nature, and will not haue him in any case to be a God.

Secondly,

Secondly, out of it we may learne, to haue Christ in great regard, and veneration, adoring and worshipping him, as well as the Father, and the holy Spirit; considering that he is God, as well as they. Though we must not worship him, in regard of his humane nature, yet we must do it in regard of his godhead, or diuine nature. For in that respect all reuerence and honour must be yeelded vnto him, and euery knee must bow vnto him in heauen and in earth. The very Angels themselues are not to be exempted from this seruice, but they must performe it vnto him, as well as others, according to that which is quoted by the Author to the *Hebrewes* in *Chap.* 1. *ver.* 6. when he saith, *Let all the Angels of God worship him.* Children of Noblemen and Princes heires here in this world are had in great account, and reputation with all men, they are the very speech and wonder of the world, and euery man must bow and becke to them. But yet alas, Christ Iesus our Sauiour, who is the Sonne of God, and the heire of all the world, yea God himselfe, is little regarded by most; for there are few that do talke of him, and fewer that do bow and becke to him, as they ought to do. The Lord be mercifull vnto vs in this respect, and make vs better, that so hereafter we may honour him, as it doth become vs, and serue him in holinesse and righteousnesse, all the dayes of our liues.

Lastly, out of it we may obserue, that seeing he is God, he is able to reuenge his quarrell vpon all those that do resist him, and not onely to defend those that do depend vpon him, but also to reward them with liberall gifts for their seruice, and to do them good for euermore, so that they need not to feare any thing for this world, or the world to come. A thing alwayes to be remembred by vs, lest either we lift vp our selues against him, or taking his part should faint, through the manifold afflictions, that do happen vnto vs for his sake.

As thus we haue heard whose sonne Christ is, namely Gods, so now we must marke, how it is proued, that he is Gods sonne: and that is included in these words, *This day haue I begotten thee:* that is, this day or time, wherein thou doest rise from the dead, and returne from death vnto life, haue I manifested and declared vnto the world all abroad, that thou art my Sonne, and that I haue

begotten thee. For ſo is this place expounded by *Paul*, euen of the time of Chriſts reſurrection, as we may ſee in *Acts* 13.30.33. So that then there muſt be a diſtinction made betweene generation, or begetting it ſelfe, and the manifeſtation of it. The generation or begetting it ſelfe was from all eternitie, but the manifeſtation of it was in time, and then chiefly, when Chriſt roſe from the dead. For then was he mightily declared to be the Sonne of God, as the Scripture doth teach vs. But here before we ſtand vpon the proofe it ſelfe, a few things may be obſerued touching the generation, or Gods begetting of his Sonne. For as we are to know, that Chriſt is the Sonne of God, ſo we are to vnderſtand in ſome ſort, how the Father did beget him, whoſe Sonne he is ſaid to be.

The manner therefore of this generation in few words was this. The Sonne was begotten of the ſubſtance of the Father, not by any fluxe, as when water is deriued from the head of the ſpring to the channell: nor by any deciſion, as when a thing is cut in peeces: nor by any propagation, as when a graft is tranſplanted into a new ſtocke: but by an vnſpeakable communication of the whole eſſence or godhead from the Father to the Sonne; in receiuing whereof the Sonne doth no more diminiſh the maieſtie or godhead of the Father, then the light of one candle doth the light of another, from which it is taken. The time of this generation hath neither beginning, middle, nor end, and therefore it is eternall before all worlds. Wiſedome in the Prouerbes (which with one conſent of all Diuines is ſaid to be Chriſt) affirmeth, that ſhe was before the world was created, that is, from eternitie. For before the world was made, there was nothing but eternity. *Prou.* 8. 24. Here are many things to be wondred at in this generation of the Sonne, and we muſt be warned, not to conceiue it in any carnall or humane manner. For there is a great difference betweene it, and thoſe generations, which are found here in this world amongſt vs that are men. For firſt, in our generations the father is in time before his ſon, and the ſon is after his father: but in this generation God the Father and the Sonne are coeternall, and not one before or after the other for time. Secondly, in our generations the father is forth of the ſonne, and the ſonne forth of the father,

ther, ſo that they are diſtant in place ſometimes the one from the other many a mile: but in this generation God the Father is in the Sonne, and the Sonne is in the Father, ſo that they are in place alwayes together. Thirdly, in our generations the ſonne is from his father by propagation: but in this generation the Son is from the Father by communication of ſubſtance, and not by propagation. Finally, in our generations the father doth beget the ſonne by communicating onely his ſeed vnto him: but in this generation God the Father doth beget the Sonne by communicating his whole ſubſtance vnto him. So that here is a fourefold difference to be found betwixt our carnall and this ſpirituall generation, or begetting. And therefore (I beſeech you) do none of you conceiue of it after a groſſe manner, but pray you vnto God for ſpirituall eyes, that you may behold it. And if any of you cannot conceiue aright of it, wonder at it, as at a deepe myſterie; but beware, contemne it not, as a thing either falſe or vnfruitfull. And ſo I leaue it, and come to the proofe it ſelfe.

That is taken (you ſee) from Chriſts reſurrection from the dead. All the miracles that Chriſt did frō time to time, going ſtil beyond the reach and power of man, did declare, that he was the Sonne of God: yet it hath pleaſed the holy Ghoſt, to apply this chiefly vnto his reſurrection, as being a moſt notable argument to proue the ſame. For being dead, if he had not bene the Sonne of God indeed, he had neuer riſen againe, but had periſhed in death. And in that the Father raiſed him againe to life, he gaue euident witneſſe and teſtimonie, that he was his owne naturall Sonne, and that he had begotten him from all eternitie. And therefore *Paule* doth ſay, that he was mightily declared to be the Sonne of God by the reſurrection from the dead, in *Rom.* 1.4. So that thoſe that doubt, whether Chriſt be the Sonne of God, or no, they may be reſolued, if they will but throughly conſider of his reſurrection from the dead. For thus they may reaſon with themſelues: *No creature that is dead and buried, can of himſelfe riſe againe from the graue, and returne from death vnto life, but he that doth this muſt needs be the Sonne of God. But Chriſt Ieſus was dead and buried, yet he roſe againe from the graue, and returned from death vnto life. Therefore Chriſt Ieſus is no bare creature, but he is a Creator, and the Sonne of the*

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liuing God.

Many things might be here obſerued, and ſtood vpon concerning this point, but becauſe they are common matters, and are included in the Article of our faith, touching the reſurrection of Chriſt from the dead, I will paſſe them ouer, and referre them to your owne priuate meditations. Onely noting here by the way, that as God did manifeſt the generation of his naturall Sonne vnto the world, and did make men ſee, that he had begotten him, euen by his miracles, and chiefly by raiſing him from the dead: ſo he doth continually manifeſt the generation of his adopted ſons, and make them knowne to themſelues, and vnto others, by his holy working in them, and chiefly by his raiſing of them vp from the death of ſinne vnto the life of righteouſneſſe; as we may plainly ſee by many places of the holy Scripture, but moſt excellently by that which *Iohn* hath written in the third chapter of his firſt Epiſtle, the 8. 9. and 10. verſes thereof. For there he doth manifeſtly teach vs, who they be that are borne of God, and how they may be knowne from the children of the Diuell, and that is, by their liues and conuerſations. For as the one of them do commit ſinne, who are of the Diuell, ſo the other of them do not ſinne, who are of God, but they worke righteouſneſſe, and become holy, as God their Father is holy: yea, as he doth further ſay, they cannot ſinne, becauſe they are borne of God. So that then, they are not leud and licentious, as others are, but they are ſanctified perſons, and ſuch as do worke out their ſaluation with feare and trembling.

By this we may ſhortly learne two things; the one is whether we our ſelues be the children of God, or no: the other is, whom of others we are to account for ſuch. For our ſelues, if we flie the corruption, which is in the world through luſt, and giue all diligence thereunto, ioyning moreouer vertue with our faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe, and with brotherly kindneſſe loue: we may aſſure our owne ſoules, that we are the children of God, and that he hath begotten vs vnto life eternall, as *Peter* doth well declare in the firſt chapter of his ſecond Epiſtle, the 10.

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and 11. verſes thereof. For others, we are to take them onely for the children of God, who walke not according to the fleſh, but according to the Spirit, and do become new creatures, performing the ſame holy duties with vs, whereof mention was made (out of *Peter*) laſt of all. But if either we our ſelues or others faile herein, leading wicked or looſe liues, we may tremble and feare; but we muſt not challenge this prerogatiue vnto our ſelues, to be called the ſonnes of God; nor giue it vnto others, that are vnworthy of the ſame. For as God is holy, ſo are all thoſe holy, who are borne of him; but as for the reſt who are wicked and naught, they belong to the Diuell, who was a ſinner from the beginning, as *Iohn* doth teach vs in the place before alleaged. Wherefore looke to your ſelues, that you may be holy and righteous, riſing from the death of ſinne, vnto the life of righteouſneſſe, that thereby you may be aſſured, that God is your father, and that he hath begotten you: and beware alſo what title and appellation you giue vnto others, that none may be wronged, but euery one may haue that which doth of right belong vnto him.

Hauing thus ſpoken of the perſon of Chriſt, or his ſonne-ſhip: now we are to ſpeake of his office, or princely kingdome, wherein is ſet downe firſt the largeneſſe of it in the 8. verſe; then ſecondly, the inuincible power of it in the 9. verſe. In handling theſe things I will be as briefe as I can. In deſcribing the largeneſſe of it, there is included a duty which he muſt performe, namely prayer; then the fruit of it, which is a great and large gift. I will ioyne both theſe together for breuities ſake. *Aske of me*, ſaith the text; theſe are the words of God the Father, inuiting *Dauid* or Chriſt, to aske ſomewhat of him, and enioyning them a certaine duty to performe, if they would haue their kingdomes enlarged. The words following containe the gift it ſelfe, which God would beſtow vpon them, vpon their prayer and petition, which they ſhould make vnto him: *And I will giue thee the heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.* A worthy reward of ſuch a ſmall duty as prayer is, and a gift (as we ſay) moſt worthy of a king. Surely as God is, ſuch is his gift. For as he is great and mighty, ſo is his gift here great and mighty. It is obſerued of *Alexander* the Great, that he gaue to one *Perillus*

for the marriage of his daughter fiftie talents; and when *Perillus* told him, that it was too much by halfe, he answered him, and sayd, If halfe be enough for thee to take, yet it is not enough for me to giue. And in like manner, when he had giuen vnto a poore Ægyptian a rich and populous citie, and the Ægyptian stood all astonished at it, supposing that he had mocked him, *Take* (quoth he to him) *that which I giue thee: for if thou art* Bias *that deman left, I am* Alexander *that giueth*. Thus he would giue gifts according to his owne ability and power. So, euen so, doth the Lord our God deale here: he doth bestow his gifts according to his owne ability and power. Though halfe a kingdome be a great gift, yet a whole kingdome is but a small gift with him. *Dauid* and Christ must haue more of him then that. For *Dauid* (who was but the figure and type of Christ) had of him not onely the whole kingdome of Israel and Iudah, but all the heathen also, that were round about him, as the *Ammonites*, *Moabites*, *Aramites*, *Philistims*, *Amalekites*, and diuerse others; all which were in subiection, and became tributaries to him, as may be seene by the second booke of *Samuel*, and namely by the 8. chapter thereof. But as for Christ (who was the body and truth) he had spacious and large dominions of him indeed. For he bestowed vpon him not onely one kingdome or two alone, but all the kingdomes of the world from one end thereof vnto the other; as the Apostle doth at large declare in his 1. *chap.* to the *Ephe.* & in his 2. *chap.* to the *Phil.* Wherupon Christ himselfe spake vnto his Disciples, saying; *All power is giuen vnto me in heauen & earth; Go therfore and teach all nations, baptizing thē in the name of the Father, the Son, & the holy Ghost, teaching them to obserue all things, whatsoeuer I haue commanded you*, as it is in *Math.* 28.18.19.20. Here I might stand vpon the largenesse of Christs kingdome, and gather some good obseruations out of the vniuersality thereof; as to shew, that whersoeuer we liue or be, yet we are vnder his dominion, and are there to worship him; and that if we do once offend him, and play a treacherous part with him, there is no place of safetie for vs to flie vnto, to escape his power and hand, as who doth reigne throughout all the world, and not in some places alone, as kings here vpon the earth do; amongst whom malefactors (yea most vile and notorious

rious traytors) do escape oftentimes death and other punishments according to their iust deserts, because they shift out of one mans kingdome into another. But I will passe them ouer to your owne consi derations, & come to more necessary points for our learning.

A duty, you see here, is enioyned vpon Christ, that he must pray to his Father for his kingdome, and aske the same of him. Againe a large promise is made vnto him, that if he shall so do, he shall haue an ample one indeed, euen such an one, as shall reach from one end of the world vnto the other. Vpon both these brances, a man might seuerally insist and stand, but (as I promised before) I will conioyne them both together, that of two works I may (for shortneile sake) make but one. Wherefore the doctrine (which is to be collected out of them both together) is this, that men must pray to God for benefits, and that by praying vnto him, they shall obtaine them. *Doct.* *Aske* (saith our Sauiour Iesus Christ) *and it shall be giuen you, seeke and ye shall find, knocke and it shall be opened vnto you. For whosoeuer asketh receiueth, and he that seeketh findeth, and to him that knocketh it shall be opened*, as it is in *Math.* 7. 7. 8. Likewise *Iames* doth say (making instance in one particular, which is wisedome) *If any of you lacke wisedome, let him aske of God, which giueth vnto all men liberally, and reproacheth no man, and it shall be giuen him*, as you may see in *Iames* 1. 5. And whereas man will not regard vs in the time of need, but then begin to forsake vs, when once we come into trouble and miserie, though in the time of our prosperitie he made much of vs and was readie to do vs what good he could: it is not so with God. For if we shall pray vnto him in the midst of all our calamities, he will harken vnto vs, and become most gracious and fauourable vnto vs, to deliuer vs out of them all, as he himselfe doth teach vs in *Psalme* 50. 15 saying, *Call vpon me in the day of trouble, so will I deliuer thee, and thou shalt glorifie me.* By all which places (you see) it is a most cleare and euident doctrine, that we must both pray to God, and that by our prayers vnto him, we shall receiue fauors at his hands.

And the reason hereof is this; we must pray to him, because by prayers we do honour him most, and bring great glory to his name, in that we do acknowledge him to be the giuer of all things, *Reason.*

and one, on whom our whole life, and all that we haue, do depend. By prayers we ſhall receiue benefites of him, becauſe he hath appointed prayers as an ordinarie meanes and ſecond cauſe to conuey his benefites ouer vnto vs. For as he hath appointed the end of all things, ſo he hath appointed alſo in the ſame decree of his, the meanes which are fit to bring them to the ſame end. And therefore ſeeing prayer is one of the chiefe and principall meanes, which he hath ordained for the powring downe of his gifts and graces vpon mankind, it is no maruell, though by praying vnto him, men do receiue from time to time moſt rare and excellent bleſſings from him.

Vſe. Learne we then from hence theſe points. Firſt, that they are worthy of blame, who do neglect prayer, and do not powre out their ſoules from time to time vnto the Almightie, as they ought to do. It is our part to pray continually, as the Apoſtle doth teach vs in 1. *Theſ.* 5. 17. and to watch thereunto with all perſeuerance, and ſupplication for all Saints, as it is in *Epheſ.* 6. 18. But yet alas, we do it too ſeldome, and ſome almoſt neuer in all their liues. But let vs amend this our fault, and grow better in this reſpect.

Secondly, that the reaſon, why many do receiue few or no benefits at the hands of God, is this, not becauſe his hand is ſhortned and vnable to do them good, but becauſe they do not pray vnto him, and aske for benefites of him. *Ye luſt* (ſaith *Iames*) *and haue not; ye ennie and haue indignation, and cannot obtaine; ye fight and warre and get nothing, becauſe ye aske not.* Iames 4. 2. If you ſay, that you aske and receiue not, I will anſwer you with the ſame Apoſtle, and in the ſame place, that the cauſe thereof is, *becauſe ye aske amiſſe*, as doth follow there in the next verſe. Either the thing which you craue is not lawfull and expedient, or your mind in crauing is not earneſt, or Chriſt is not made the Mediator, or the end is not good, or the prayer is not continuall, or faith laſtly is not there to preſent it. If theſe or any of theſe faile or be wanting, it is no maruell though our prayer receiue the repulſe. But let them all concurre and meete together, as they ought to do, then ſhall we obtaine of God whatſoeuer we will our ſelues.

Thirdly, that prayer is a moſt fruitfull thing, and ſuch a meanes, as it brings with it vnto vs the great and wonderfull gifts of the

Almightie.

Almightie. As it will stay the Lord from smiting, euen then, when his hand is vp to lay on, (as we may see at large in the beginning of the 32. chapter of *Exodus*, where *Moses* prayer pacified the Lord, and turned his wrath away from the Israelites, so that they were not consumed according to their desers:) so it doth pull downe his mercies and benefits in great abundance vpon vs. For looke what we do desire, the Lord is ready to graunt vnto vs, yea he doth grant more vnto vs oftentimes, then we do desire. As for example, *Zaccheus* desired onely to see Christ; but besides that, Christ called him by his name, and offered his owne selfe vnto him for his saluation, as it is in the beginning of the 19 chapter according to Saint *Lukes* Gospell. The sicke of the palsie desired onely the health of his body, but he obtained also the forgiuenesse of his sinnes, as appeareth in the beginning of the ninth chapter according to S. *Mathew*. *Salomon* desired only wisedome, that he might know how to rule his people, and to go in and out before them, but as God did bestow that vpon him, so he did giue him also riches and honor, so that among the kings there was none like him all his daies, as it is euident in 1. *Kin.* 3. 6. &c. Lastly, *Iacob* desired onely food and apparell, when he went from his parents to *Padan Aram*, to fetch him a wife amongst his owne kindred; but the Lord made him a great rich man, and caused him to returne home againe, with abundance of wealth and goods, as it is storied of him in the booke of *Genesis*, in chapter 28. 30. and 33. Well therefore might *Paul* say, that he that is Lord ouer all, is rich vnto all that call on him. *Rom.* 10. 12. And well also might *David* say, that the Lord is neare vnto all that call vpon him, yea that call vpon him in truth. *Psal.* 145. 18. And as for the Lords dealing towards himselfe, he doth vtter it in these words: *Thou hast giuen him his hearts desire, and hast not denied him the request of his lippes. For thou didst preuent him with liberall blessings, and didst set a crowne of pure gold vpon his head; he asked life of thee, and thou gauest him a long life for euer and euer.* Psal. 21. 20. &c. I pray, thinke deeply on these things, and let them encourage our hearts to pray still. If we were sure, that the kings Maiestie would admit vs alwayes into his presence, and grant vnto vs whatsoeuer we should desire of him, I doubt not but that we should be forward, yea too forward,

to go vnto him often with our suites, to haue benefits and high promotions from him. But such a king we haue here (who is the king of kings) and shall not we then commence our suites continually vnto him? and waite at the gates of his grace with our supplications a ready drawne in our hands to deliuer them vnto him at his coming forth? Kingdomes (we say) go not a begging, yet the Catholicke and vniuersall kingdome of Christ (which is the greatest of all) was obtained by begging. For he had it onely for the asking. If beggers speed so well (we say againe) we our selues will begge. To conclude therefore this point, let vs do it then, and runne still to God begging for benefits, and doubt we not, but we shall receiue them, and such large ones too, as none can be larger. For as God is greater then all, so are his gifts larger then all. Thinke on these things for your good; and so let vs passe from this first point, whereby Christs kingdome is set out, and come to the second, which is the inuincible power thereof. For as his kingdome is large reaching ouer all the world: so it is powerfull, being able to beate downe all opposition, that is made against it. This is set downe in the 9. verse in these words, *Thou shalt crush them with a scepter of iron, and breake them in peeces like a potters vessell.*

The speech is allegoricall, being drawne part of it from kings (as mention is made here of a king) who are armed with authoritie and power to punish those that do offend, or rise vp in rebellion against them; in regard whereof some scepter (noting out the same) is wont to be carried before them: and here this scepter is sayd to be of iron, rather then of gold, siluer, brasse, wood, or the like; because iron is the strongest and fittest to beate downe all things before it: And part of it also from potters, who do many times so breake their earthen vessels into peeces, which they do dislike withall, that they can neuer be soudred fast together againe. By this then is meant, that the enimies must be destroyed, and that in such a fearefull manner, as that they may neuer be able to recouer their former estate againe, or haue any the least hope left vnto them for the same. And marke you here, how God doth enioyne this duty vpon Christ his sonne, and command him for to do it. There are other vses of the power of Christ. For this inuincible

power

power is granted vnto him as well for the defence and good of his ſubiects, who are loyall and faithfull vnto him, as for the deſtruction and ouerthrow of his aduerſaries. But yet this latter is onely touched here, becauſe mention was made before onely of his aduerſaries, and nothing was ſpoken of his friends. So that when the Lord doth command him to cruſh and breake them in peeces, he doth not vnderſtand by the word or name of *them*, all the heathen whatſoeuer, which he gaue vnto him for his inheritance, nor all the ends of the earth, which he beſtowed vpon him for his poſſeſſion; but he meanes onely ſuch rebels as did riſe vp againſt him, which were touched in the three firſt verſes: thoſe he muſt deſtroy, and bring to nothing, but the reſt he was to fauour, and to do good vnto. Looke then how *Dauid* gaue his ſonne *Salomon* a charge (when he lay, as we ſay, vpon his death bed, and was ready to depart out of this world) touching *Ioab* (that ſlue *Abner* and *Amaſa*) and touching *Shimei* (that curſed him, and threw ſtones at him, when he fled from *Abſolom* his ſonne conſpiring againſt him) that he ſhould not ſuffer their hoare heads to come to the graue in peace; as it is in the beginning of the ſecond chapter of the firſt booke of the Kings: So doth the Lord here giue his ſonne Chriſt Ieſus a charge, touching thoſe as did rebell againſt him, that he ſhould not ſuffer them to liue, but vtterly to deſtroy them for euermore, accordingly as they had deſerued.

But here two queſtions may be moued, the one is, whether Chriſt did it; the other is, the manner how he did it. For the firſt, it is anſwered in a word, that *He did it*, as was ſhewed before, and therefore not now againe to be ſtood vpon. And as for the ſecond, the manner was manifold. For ſome of his enimies he doth deſtroy with ſome ſudden and extraordinary death. Others he doth torment with griefes and wounds of ſoule, which are almoſt intollerable, and by the meanes whereof they haue no peace within themſelues, but do lie in continuall deſpaire of their owne ſaluation. Not a few of them are tortured in their bodies by horrible diſeaſes, and made alſo deſolate and poore for wealth, hauing no maintenance to relieue them. Thouſands, and ten thouſands he giues ouer to hardneſſe of heart, that they commit

ſinne

ſinne with all greedineſſe, and make themſelues fat againſt the day of ſlaughter. But to paſſe all other wayes, whether of infamie or the like, which happen vnto them here in this world, that is the wofulleſt way of all, when he throwes them downe into hell, and there doth keepe them in flames of fire, that cannot be quenched, boyling and roſting for euermore. And this all of them ſhall be ſure of, as we may ſee in *Math.* 25. 41. when he ſaith vnto them, *Depart from me ye curſed, into euerlaſting fire, which is prepared for the Diuell and his angels.* For as his kingdome is not of this world, ſo commonly are not his puniſhments in this world, but in the world to come, in that hideous, and euer-tormenting place.

As we ſtood not vpon the vniuerſality and largeneſſe of Chriſts kingdome in the former verſe: ſo will not we ſtand now vpon the inuincible power and might of his kingdome in this verſe; neither yet preſſe any further the deſtroying of his enimies ſpoken of therein. Firſt, becauſe mention was made of them before; and ſecondly, becauſe occaſion will be offered to ſpeake ſomewhat of them againe hereafter in the end of this Pſalme.

Doct. Here at this time, in that God the Father doth commaund his Sonne to deſtroy his enimies, we may obſerue this doctrine, that malefactors and euill perſons, that do offend, muſt not be ſpared, but muſt be puniſhed, according to their deſerts, and wretched wayes. *Betimes* (ſaith *Dauid*) *will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Lord,* as it is in *Pſal.* 101. 8. ſo that he would ſpare none, that were wicked and licentious, and did rebell with an high hand againſt the Lord. *Phineas* the ſonne of *Eleazar* the ſonne of *Aaron*, was greatly commended for his zeale towards the Lord, when he executed death vpon the adulterer *Zimri* the Iſraelite, and the adultereſſe *Cozbi* the Midianite, and did runne them both through with a ſpeare, euen through their belly, as they were in the tent, committing the act of their filthineſſe together, as it is in *Numb.* 25. 7. *&c.* The law of the Lord was amongſt the Iſraelites, and in the policy of their gouernment (the equity whereof doth belong to all common wealth, and ſtates of gouernement whatſoeuer, though the bodie of that people be diſſolued, and their policie came

came to an end) that idolaters, blasphemers, disobedient children to their parents, murtherers, adulterers, witches, and other notorious sinners should be put to death, and be cut off from amongst men, as we may see at large in the bookes of *Moses*, *Exodus*, *Leuiticus*, *Numbers* and *Deuteronomie*: and as for other faults, there were other punishments appointed according to the qualitie of the offence, and the trespasse therein committed. By all which we may see, that God had a speciall care from time to time, that sinne should not go vncontrolled, but be iustly punished, according to the nature of it, either more or lesse, as it did deserue. In consideration whereof, you perceiue, malefactors must not be spared, but be duly punished for their faults and offences.

And the reasons hereof are foure. First, that the malefactors themselues, who do offend, may be brought to the sight of their sinnes, and to the leauing of them, if it be possible: for (as *Salomon* doth say in *Prou.* 20. 30.) *The blewnesse of the wound serueth to purge the euill, and the stripes within the bowels of the belly*: or else, if they will not amend, that they may be taken away by death, to sinne no more against their owne soules, or to pollute the land any longer, wherein they dwell. And this was the cause, wherefore God would haue idolaters to be stoned to death, as we may gather from his words in *Deut.* 17. 7. when he saith: *So thou shalt take the wicked away from among you.* Secondly, that others may learne by their examples, to take heed of the like offences, lest they be made partakers of the same punishments with them. For punishments executed vpon some are oftentimes great terrors vnto others, and do bridle them from their licentious wayes, as daily experience and all Chronicles of the world do shew. But at this time remember one example alone, and that is of the third Captaine with his fiftie men, spoken of in the first Chapter of the second booke of the Kings; for he so profited by the iudgements that came vpon the two former Captaines with their fiftie men apeece, when fire came downe from heauen and consumed them all, that he submitted himselfe to the Prophet *Eliah*, and fell to intreate him for the safetie of his life, as it is in the 14. verse of the same Chapter. *Reasons.*

And this was the cause, wherefore God would haue the Iudge

to do vnto euery man, as euery man thought to do vnto his brother, as we may see by his words in *Deut.* 19. 20. when he saith, *And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you.* Thirdly, that the good and innocent may not be corrupted by their company, and bad example. For as euill words do corrupt good manners, so much more do euill deeds, and bad conuersation. The life and example of one incestuous man was sufficient to corrupt all *Corinth.* And this was the cause, wherefore *Paul* would haue the *Corinthians* to excommunicate that incestuous person out of their holy fellowship, as we may well collect out of his words in 1. *Corinth.* 5. 9. when he saith, *Purge out therefore the old leauen, that ye may be a new lumpe, as ye are vnleauened. For Christ our passeouer is sacrificed for vs.* Lastly, that the Lords anger, who is offended with their sinnes and transgressions, may be appeased, and not breake out against all for the same. For as the sinne of man doth pollute the whole land, as the story of the *Cananites* do shew, *Leui.* 18. 24. *&c.* and set all things out of order, as we may see by the sinne of *Ahab*, that troubled Israel, 1. *Kings* 18. 18. and by the sinne of false apostles that troubled the *Galathians*, *Gal.* 5. 10. as also by the sinne of the prodigall sonne, which put him besides himselfe; for he repenting of his sinne, is sayd to haue come to himselfe. *Luke* 15. 17: So it doth driue the Lord away from him, and from others for his sake, vntill he be duly punished for his sinne, as he ought to be; as we may see most excellently in the seuenth chapter of *Iosuah.* For there we find, that God did leaue Israel for a time for *Achans* sinne, but after he was put to death for the same, he did helpe them againe, and gaue them a notable victory ouer their enimies. And this is the cause, wherefore the Lord would haue *Moses* to put the adulterers to death, as we may perceiue by his words in *Numb.* 25. 4. when he sayd vnto him, *Take all the heads of the people, and hang them vp before the Lord against the Sunne, that the indignation of the Lords wrath may be turned from Israel.*

Vse. Out of these things thus layd downe, we may obserue many profitable things for our instruction. For first thereby we may see, that seeing malefactors must be punished, that we must not storme nor chafe, if the Magistrate and superiour powers inflict

vpon

vpon vs punishment, after that we haue sinned against the lawes of the Lord our God, and haue transgressed the good and lawfull statutes of the land. Then, then I say, we must take all things patiently, and acknowledge that we haue but our due, and that our gouernours therein do but discharge an holy duty, which the Almightie doth require at their hands. Let children and seruants (amongst others) marke this well, that so when they are corrected and chastised by their parents and maisters for their faults, they may possesse their soules with patience, and learne thereby to amend, and not to fall to murmurings, and discontentments, as many vngracious children and seruants are wont to do. *What praise* (saith *Peter* to seruants in 1. *Pet.* 2.20) *is it, if when ye be buffeted for your faults, ye take it patiently? but and if when ye do well, ye suffer wrong, and take it patiently, this is acceptable to God.* Whereby he shewes vs, that this is a necessary duty belonging to all that haue offended, quietly and with patient soules to beare such punishments, as are layd vpon them for their offences.

Secondly, by it we may see, what Magistrates and men of authority ought to do, who beare the sword not in vaine (as *Paul* doth speake in *Rom.* 13.4) but to take vengeance on him that doth euill. They must not see offences committed in the land, but they must draw out their swords for the punishment thereof. *A wise king* (saith *Salomon* in *Prou.* 20.26.) *scattereth the wicked, and causeth the wheele to turne ouer them:* His meaning is, that good Princes, and godly Magistrates cannot away in any hand with wicked persons, but they must needs roote them out. For vnder the word *wheele* he alludeth to the manner of threshing vsed among the Iewes in those times. The saying is old and true, *Non minor est virtus, quàm quærere, parta tueri, It is as great a vertue to keepe what is gotten, as first to get it.* And euen so it is as good a duty in a Magistrate to see lawes executed and kept, as at the first to make them. And since they will not be kept of all without punishments, therefore punishments are most necessary. Ill then and wickedly deale they, that haue authority in their hands to cut downe sinne, and yet will let it grow and flourish still, and neuer punish the offenders thereof. The grieuousnesse of which sinne you may see notably in the examples of *Ely* the Prophet, and *Saul* the King.

For the Lord had brought moſt terrible iudgmẽts vpon thẽ both, and vpon their poſterity after them for the ſame ſinne and offence of theirs: Vpon the one of them, becauſe he ſpared his ſonnes, and did not puniſh them according to their deſerts, as the beginning of the firſt booke of *Samuel* doth ſhew: And vpon the other, of them, becauſe he ſpared *Agag* the Amalekite, and did not kill him, according to Gods commandement, as it is in the 15. chapter of the ſame booke. Here, here, beloued, it may go neare vnto our hearts, and cauſe vs to ſigh and ſob within our ſelues, when we conſider, how blaſphemy, the contempt of the Word, the breach of the Sabboth, diſobedience to gouernors, adulterie, drunkenneſſe, and other grieuous offences (which make the Sun as it were bluſh againe to behold them) do go vncontrolled and vncorrected in our times, and haue no ſeuere puniſhments inflicted vpon them for the reſtraint thereof, as they do deſerue. We haue as good lawes, as any nation in the world, but they want execution, which is the life of them: and thoſe that ſhould looke moſt vnto them, do neglect them commonly moſt, and not onely breake them themſelues, but countenance others alſo that do it. But let ſuperiors remember what the Lord doth ſay by *Ieremy* the Prophet in chapter 48. 10. *Curſed be he that doth the worke of the Lord negligently, and curſed be he, that keepeth backe his ſword from bloud.* So that there muſt be no ſparing of men, vnder a curſe and damnation, when God will haue them killed. And let them alwayes beare in their minds, what God did ſay to *Ahab* the king, in 1. *Kings* 20.42. ſaying, *Becauſe thou haſt let go out of thy hands a man whom I appointed to die, thy life ſhall go for his life, and thy people for his people.* So that to ſpare a malefactor from death, is to bring death vnto themſelues, and to ſuch as do belong vnto them.

Obiect. *Obiect.* But this is cruelty, may ſome ſay, to kill and to deſtroy.

Anſw. *Anſ.* No, it is not cruelty but iuſtice, and the fulfilling of Gods commandement. He is not cruell (ſaid an ancient Father) that killeth them which are cruell, although he ſeeme ſo to them that ſuffer; but who ſo ſtriketh the euill for that they be euill (meaning by lawfull authority) he is the Miniſter of God. Others ſay, it is pitty, that ſuch a man ſhould be put to death, pointing at ſome proper and comely malefactor. Indeed the cruell for to hinder

iuſtice,

iustice, and to make his owne kingdome strong, though he were a murderer himselfe frō the beginning, yet will come in amongst vs, sometimes like a meeke lambe, to perswade vs to fooliſh pitty and compassion: but know you this, that we must not pitty where God himselfe doth not pitty, nor spare through compassion those whom he doth condemne; for that is to condemne him, and to exalt our selues aboue him in mercy and goodnesse, which is an horrible & vile thing in his eyes who is all mercy & goodnes it selfe. *Moses* you know was the meekest man vpon the earth, and he had a most pitifull heart, being contented to be razed out of the booke of life for the good of others; yet he caused to be slaine at one time three thousand persons, for the golden calfe which they had erected vp in his absence, as it is in *Exod.* 32. 27. 28. And albeit *Dauid* and *Salomon* were very milde men, and mercifull, yet *Ioab* and *Shemei* must be slaine & put to death by them, as may be seene in the second chapter of the first booke of the *Kings*. And as one doth well obserue of them, either of them did sanctifie their hands by this seuerity, in executing iustice belonging to them; which otherwise they should haue defiled by vnlawfull lenity and sparing. You know it is no fault in a Chirurgion to cut off a corrupt member for the sauing of the whole body. So in a Magistrate it is no cruelty but vertue, to preferre the safety of many before a few. Let not then a superstitious affectation of clemency or pitty make a more cruell gentlenesse, with the perill and hurt of many. For vnder the gouerment of the Emperour *Nerua* it was rightly said: *It is ill dwelling vnder a king or Magistrate where nothing is lawfull, but it is far worse dwelling vnder one where all things are lawfull.*

Lastly, here we may be put in mind, what we our selues ought to do, and that is this: we must neither spare sinnes in our selues, nor in others, but we must labour to bring all to repentance and amendment of life, by inflicting deserued punishments vpon both. First we must deale with our selues, and after we haue sorrowed to repentance, wee must take an holy reuenge vpon our selues (as the *Corinthians* did, 2. *Cor.* 7. 2.) in pinching our owne soules and bodies, in those things wherein we passed our bounds before, and in restraining our selues from some things, which are

moſt lawfull in themſelues. Then for others, as we muſt not countenance any in their euil waies, nor become aduocates vnto others for them: ſo, if power and authority do reſt in our owne hands, we muſt ſtrike them, and ſee them iuſtly puniſhed for their offences. Herein let gouernours of families looke to themſelues, as well as Conſtables & other officers. Beloued, you muſt know that, when enormities & grieuous ſins are committed in your Pariſhes, or in your houſes, you are not to winke at the ſame, but according to your places you are to ſee the ſame iuſtly puniſhed. O remēber the reaſons that were alleadged before, to awaken you vp to this duty, and let them ſinke deepely into your hearts, to bring forth a notable effect with them within you. Haue a care (I beſeech you) of the offenders, that they may be reclaimed: haue a care of others, that they may not be corrupted: haue a care of the whole land, that that may not be plagued: and haue a care, laſtly, of your owne perſons, that they may not be deſtroyed. Let none of theſe euils fall out through your defaults, for want of puniſhing ſuch as doe offend. And herein you muſt ſpare none. *Thine eye* (ſaith the Lord, in *Deut.* 19.21) *ſhall haue no compaſſion, but life for life, &c.* And in the 13. chapter of the ſame booke, the ſixth verſe and ſo forward, he doth declare, that though they be moſt deare and neare vnto vs, as our owne children, brothers, wiues, and friends, that are to vs as our owne ſoules, that do offend, and go about to draw our heartes away from the true God; yet they muſt not be ſpared, but be ſtoned to death, and that our owne hands muſt be firſt vnto it: and therefore deale vnpartially with all; fauour none before others (as the world doth) but deale with all according to their waies.

The end of the fifth Sermon.

THE

THE SIXTH SERMON
vpon the ſecond Pſalme.

PSAL. 2. VER. 10.

Be wiſe now therefore ye Kings, be learned yee Iudges of the earth.

HItherto from the beginning of the Pſalme to this place, all things haue paſſed along by way of doctrine, in a certaine continued narration of ſpeech, after the manner of a ſtory; but now commeth an exhortation to hand, wherein all the former rebels (ſtanding in moſt woefull eaſe, and dreadfull perill of their liues) are graciouſly called vpon, to returne and to ſubmit themſelues vnto the Lord and his Annoynted, againſt whom they made their former rebellion and inſurrection. Great was the ſin, which they had committed; yet the Lord (whoſe mercy hath neither bottome nor meaſure) not willing the death of any ſinner, much leſſe of ſo many thouſands together, but rather that by repentance pardon may be procured; in this place fauourably vſeth the meanes, that their hearts may ſmite them with true feeling of their faults, and ſo they turne & be ſpared. He cals vpon them all for true repentance and amendment of life, ſhewing vnto them, both wherein it doth ſtand, and alſo when it muſt be yeelded vnto him. It ſtandeth in two things, the one is an heauenly wiſedome, and an holy knowledge of the Lords waies. The other is a loyall ſubiection, and a faithfull obedience vnto his commandements. Both theſe he doth require of them. Firſt, that they be wiſe and learned, in his word or ſtatutes; then ſecondly, that they be ſubiect and obedient vnto him and his Sonne, in performing ſuch duties as do belong vnto them. And as for the time, when theſe things are to be done, it is ſtraight, and out of hand; they muſt

must not deferre them, no not so much as one day, but presently they must goe about them whithout any delay, or procrastination whatsoeuer. This is the summe of this verse with the two next following. But to leaue them at this time, and to stand onely vpon this, marke the paraphrase thereof, it runneth after this manner. *Now* therefore (saith the Prophet) while there is time, before the iudgement before spoken of do ouertake you, and consume you to nothing, labour you to get true wisdome and vnderding; plant you the word of the Lord in your soules, and be well seene and learned in his statutes, that you may know your selues, and vnderstand aright, what the Lord your God doth require at your hands, for all matters, which do respect his worship, and your owne peace. And here I speake not alone to the small ones, and the baser sort of the people, but I speake to you all, and chiefly to you, that are the great ones, and the states of the land, euen to you that are Princes, and haue the chiefe stroke in matters of gouernment, and to you that are Iudges and haue authority to sit vpon life and death, and to censure all matters and persons, that are brought before you: to you, I say, do I chiefly speake, and therefore looke to your selues, deferre not your repentance any longer, but presently while you haue time, be wise and learned.

Summe. So that the summe of this verse is nothing else, but an exhortation vnto the first part of repentance, which standeth in the true knowledge of the Lord and his wayes, wherein remember

Part. two points. First the persons to whom the exhortatiō is directed; then secondly the matter, to the which they are exhorted, containing first the time, when the duty is to be done, which he doth require of them; then the thing it selfe wherein it doth stand, or consist.

The persons to whom the exhortation is directed, are the kings, and iudges of the land. The Spirit of the Lord doth single them out by name from all the rest: not meaning thereby, that they alone were to do the things, that here and after he doth require of them; but his meaning is, by them to vnderstand all of what degree soeuer they were, by the figure *Synecdoche*, when some are put for all. For he would haue all to repent, and to submit themselues

vnto

vnto the Lord, who before did rebell againſt him. But yet he nameth them onely, who were thus the Kings and Iudges of the land, for ſundry cauſes. As firſt, becauſe they were deepeſt in rebellion, and had treſpaſſed moſt therein, as being the ringleaders of all the reſt. Secondly, becauſe they had more things to ſtay thē backe then others had, and a greater meanes to pull them from the performance of the exacted duties. And laſtly, becauſe they being conuerted would eaſily draw all others after them, and cauſe them to do as they had done. For the multitude commonly doth depend vpon the higher powers, and looke what they do, the ſame doth content them well, according to that in 2. *Sam.* 3.36. *And all the people knew it* (ſpeaking of *Dauids* mourning and faſting for *Abner*) *and it pleaſed them, as whatſoeuer the king did, pleaſeth all the people.* For theſe cauſes and the like, the holy Ghoſt might well direct his ſpeech by name vnto the Kings and Iudges, and not ſpeake in generall vnto all, though he did meane all, and his purpoſe were to haue euery one to do the things here exacted of them, and not that the Kings and Iudges ſhould doe them alone.

Here by the way, we may obſerue a notable good inſtruction, which is this; namely, that Magiſtrates, and men in chiefe authority ſhould firſt of all turne vnto the Lord, and be as the captaines of all the reſt in performing loyall and faithfull obedience vnto him, in all dutifull manner, as it doth become them. For firſt and foremoſt they are more bound (as we ſay) vnto God, then others are, as hauing larger benefites, and greater giftes beſtowed vpon them then any beſides them haue; for the more bountifull that any is to vs, the more dutifull ſhould we be to him againe. Secondly, becauſe they (for the moſt part) go beyond all others in ſins and treſpaſſes for number and greatneſſe; for the more and greater our ſinnes and treſpaſſes be, the more ſpeed and haſt ſhould we make to leaue them, and to turne vnto the Lord from them, leſt they bring deſtruction vpon vs before we are aware. Finally, becauſe all others do hang vpon them, as the dore doth on the hinges, and turne as they doe turne; for whom alſo they muſt anſwere at the dreadfull day of iudgement, when all ſecrets of mens hearts ſhall be diſcloſed, and euery one ſhall receiue accor-

ding to his waies. For the more that we may bring to God, and the heauier charge we haue to answere, the more forward should we be to do those holy duties which do belong to vs, that we might saue many, and not be damned our selues. Oh that gouernours would lay this neare vnto their hearts, and make a good vse thereof vnto themselues. Blessed, yea twise blessed then should both they and we be. *Abraham*, *Iosuah*, *Samuel*, *Dauid*, *Asa*, *Iehosaphat*, *Hezechia*, *Iosiah*, and others, that were men of great place and authority, haue done this long before our daies. The Lord grant for his mercies sake, that our rulers and chiefe men for gouernment may do it, & alwaies do it in our daies, & in the daies of our posterity after vs. But if they should faile herein (which God forbid) yet let vs who haue some authority ouer others, looke to our selues in this case, and performe that dury, which the Lord doth require of vs. We must not alone bring our children and seruants to the knowledge of their sins, and cause them to walke in the waies of the Lord: but we our selues must go before them in these duties, and by our examples leade them on to a carefull performance thereof. First we our selues must turne to the Lord, and become most dutifull and loyall vnto him, and walke continually in his cõmandements. Then when this is done, we must be most earnest with thẽ, & see that they do the like: that so all of vs may ioyne together in turning vnto him, from whom we went astray, and redeeme (as it were) the time that is past, by an eager persuing after all those things, as do belong to vs, according to our roomes & callings. I pray thinke on these matters, and I beseech God, to giue a blessing vnto them, that they may do you good.

But to to come to the chiefe point, which is here to be stood vpon, marke diligently, vpon what consideration the Kings, and Iudges (and so all others in them) are called vpon to repentance and amendment of life. It is vpon the consideration of the great perill and danger, wherein they stood. For the exhortation which is here made, is deduced out of the former words, and the manner how it is drawne standeth thus. All those that are in a most dangerous estate, and are likely to be ouerthrowne with shameful and perpetuall destruction, they had neede to be wise and learned, and

and turne to the Lord, as it doth become them. But such is your case, o Kings and Iudges, your are in a most dangerous estate, and you are likely euery one of you to be ouerthrowne with a shamefull and perpetuall destruction. Therefore it stands you vpon to be wise and learned, and to turne to the Lord as it doth become you. From hence we gather this doctrine, that *Doct.* where there is any perill or danger hanging ouer mens heads for their sinnes and trespasses, there they must repent and amend their liues, and turne to the Lord whom they haue offended. So did vncircumcised *Nineueh*, For when the Prophet *Ionah* had cryed in their citty: and said, *Yet fourty daies, and* Nineueh *shall be ouerthrowne*, they fasted and prayed, and did put on sackecloth from the greatest of them euen to the least of them, and did turne from their euill waies, and from the wickednesse that was in their hands, as we may see at large in the third chapter of the Prophecy of *Ionah*. So did wicked *Ahab*; for when the Prophet *Eliah* had told him of his sinne, and of Gods iudgements that did belong vnto him for the same, and had shewed him, how the Lord would bring euill vpon him, and his posterity, *and make his house like the house of* Ieroboam *the son of* Nebat, *and like the house of* Baasha *the sonne of* Ahijah *for the prouocation wherewith he had prouoked and made Israel to sinne*; euen then, when he heard those words: *He rent his cloathes, and put sackecloth vpon him and fasted, and lay in sackecloth, and went softly*, as it is in 1. *Kings* 21.27. So did stifnecked Israel. For when troubles did come vpon them, and miseries were likely to weare them out, and to consume them to nothing, they cryed from time to time vnto the Lord, and bewailed their sinnes and transgressions before him, as may be seene at large in the bookes of *Moses*, the *Iudges*, the *Kings*, and the hundreth and seuen *Psalme*. So, lastly, did the prodigall sonne; for when he saw all was spent, and he was like to die for hunger, as hauing nothing to eate, no not so much as the huskes, which the swinne did feed vpon, he came to himselfe, and resolued to returne home vnto his father, and to confesse his fault vnto him, and to craue fauour at his hands, as it is in *Luke* 15.16 *&c.* that so he might be made as one of his hired seruants, if not to be accepted of him, as a deare sonne and child againe. Thus you see, how

perils and dangers should moue vs to repentance and amendmene of life.

Reason. The reason is this, because by repentance and amendment of life, all perils and dangers are preuented, and wholly remoued away from vs; as all the former recited examples do notably declare vnto vs. But to adde a testimony or two thereunto, consider what the Lord himselfe doth say, in *Ieremy* chapter 18. verse 8. touching this matter in these word. *But if this nation* (saith he) *against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* And do you neuer forget what he also said to *Iosiah* the king in 2. *Chron.* 34.27.28. *Because* (saith he) *thine heart did melt, and thou didst humble thy selfe before God, when thou heardest his word against this place, and against the inhabitants thereof, and humbledst thy selfe before me, and tarest thy clothes, and wepte st before me; I haue also heard it, saith the Lord. Behold I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not se all the euill which I will bring vpon this place, and vpon the inhabitants of the same.* Most acceptable therfore (you see) vnto the Lord is an humble casting downe of our selues before him, and shall bring vnto our soules mercy and comfort, when proud rebellion and stiffe standing out with *Pharaoh* and others, shall procure plague vpon plague, till we be destroyed out of the world. Seeing then, that repentance doth stay the iudgements of God from falling downe vpon vs, and remoue them cleane away from vs, that they may do vs no hurt, there is cause sufficient, why we should repent and amend, when his iudgements do hang ouer our heads, and are likely euery houre to fall downe vpon vs to our destruction, and vtter vndoing.

Vse. By this then we are taught first, that they deale very foolishly and fondly, who being in perill and danger, do yet still persеuere on in their sinnes and transgressions. Alas, it is like, as if a man should remaine in an house, when the house is all on a fire ouer his head, and likely euery minute of an houre to consume him, either by burning, or falling. Or else it is like, as if a man should be in the midst of a riuer, where he is ready continually to be drowned, and doth see no way to escape; yet will not stretch

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out his hand to lay hold of that which may ſaue his life, and miniſter vnto him a preſent ſuccour and aide.

Secondly, hereby we may learne, what we our ſelues ought to do in all manner of diſtreſſes and calamities whatſoeuer. Is the hand of the Lord already vpon vs? or do we feare ſome iudgements to come? Humble we our ſelues then before the Lord, be we ſory for our ſinnes, leaue we all our wicked wayes, and turne we ſoundly vnto the Almightie, and all ſhall be well with vs; both his hand that is vpon vs ſhall be remoued away, and thoſe iudgements that do hang ouer vs, ſhall be ſtaied, and neuer fall downe vpon vs Neuer forget we that comfortable ſaying, which is in 2. *Chro.* 7. 14. and is vttered by God himſelfe in theſe words: *If my people* (ſaith he) *among whom my name is called vpon, do humble themſelues, and pray, and ſeeke my preſence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their ſinne, and will heale their land.* Downe then at night, and downe in the morning before your God, ſend vp vnto him the true ſighes of an humble heart, and of a broken ſoule for all your tranſgreſſions; and aſſure your ſelues (as you liue and breathe) he will reſpect them with a ſauing grace. For he hath a moſt melting heart towards his poore people, that when the rod is euen vp, and he ready to ſmite, then, euen then, he ſtayeth his hand oftentimes of himſelfe, and is loath to ſtrike: yea he breaketh out into compaſſionate words, ſuch as are in *Hoſea* 11. 8. when he ſaith, *How ſhall I giue thee vp, O* Ephraim? *how ſhall I deliuer thee, O Iſrael? How ſhall I make thee as* Admah? *how ſhall I ſet thee as* Zeboim? *My hart is turned within me: my repentings are rolled together, I will not execute the fierceneſſe of my wrath, &c.* as it is there in that place. Could euer any father ſpeake more compaſſionately ouer his child, when he were about to beate him? Surely no tongue can expreſſe the Lords goodneſſe and pitty towards vs And therefore ſettle with your ſelues this comfort, that if you returne from your ſinnes, and once leaue your tranſgreſſions, he will not puniſh you, nor execute thoſe iudgements vpon you, which you haue deſerued.

Obiect. But we are in no danger, may you ſay, and ſo need not to repent for that cauſe. For we liue in the dayes of peace, and no peril doth hang ouer our heads. *Obiect.* *Anſ.* Let no man deceiue him- *Anſ.*

ſelfe. For we all haue ſinned and treſpaſſed againſt the Lord, and his Annointed, as well as theſe Kings and Iudges had done, who are here called vpon to repentance and amendment of life; and looke what danger they ſtood in through their ſinnes and treſpaſſes; the ſame do we now ſtand in through our ſinnes and treſpaſſes, and therefore we haue as great need to repent, as they had. Will you, that I ſpeake all in one word? Then thus it is. Euery perſon of vs haue deſerued to be caſt into hell, forasmuch as we do daily breake the commandements of God, and all the iudgements that are there do of right belong vnto vs, and we are liable vnto them euery houre, yea euery minute of an houre; and therefore, I ſay, we haue great need to repent, to auoide them. Queſtionleſſe, the more we ſtand out, the worſe it will be for vs. We our ſelues diſlike haughtie pride in others towards vs, but eſpecially in ſuch as owe vs duty and obedience; and humble and meeke ſpirits we take pleaſure in. He that yeeldeth when we chide, and ſtoopeth to vs when we are angry, we quickly obſerue, and readily receiue to fauour againe. How much more, thinke you, are theſe things due to God from duſt and aſhes? Follow then what to him, you know, is pleaſing, and to your ſelues euer profitable. An army of ſouldiers ſhall not ſooner repell our enimies from vs, then true repentance ſhall the Lords wrath, that hangeth ouer vs. That is the onely thing that can make vp the hedge, and ſtand in the gap before the Lord for vs, that he ſhould not deſtroy vs. For the Lord cannot ſtrike vs, when we hold vp our hands for mercy, and looke vpon him with watery eyes, humbled in the duſt before him, and for Chriſt begging pardon at his hands. And therefore euer make vp this wall of defence by true prayer, and hearty repentance againſt him, and ſtand your ſelues in the gap, thus crying vnto him in his Sonne againſt your ſinnes, and be aſſured you ſhall preuaile.

But alas, men do faile much in the performance of this dutie. It may grieue a good heart and ſoule to thinke, how wretchleſſe and careleſſe they are therein. Though iudgements lie heauy vpon ſome of them already, yet they repent not, nor returne to the Lord. The ſickneſſe that is vpon them, the vexation of ſpirit that is within them, the vntowardneſſe of their children and ſeruants

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that are neare vnto them, and the losse of their goods, which do decay each day more and more round about them, cannot rouze them vp from their sinnes, nor conuert them soundly vnto the Lord, but they continue still in their transgressions, and grow rather worse, then better therein, adding drunkennesse vnto thirst, and one sinne vnto another. God amend them, if it be his pleasure, and giue vnto them better hearts. Others there are amongst them, who yet are spared, ouer whom notwithstanding the iudgements of the Lord do hang in a most fearefull and euident manner. For they are likely euery houre to haue some plague fall vpon them, and to be carried away body and soule to hell, their sinnes and abhominations are so vile and filthy before the Lord. But yet alas, they perseuere on still in their euill wayes, and take not this holy course of repentance, to stop the Lords iudgements from falling downe vpon them, and to saue themselues from that sulphurian and euer-tormenting place.

It is noted of the wise man in the Prouerbes, chapter 23. 3. that he *seeth the plague, and hideth himselfe; but the foolish* (on the the contrary side) *goe on still, and are punished*, Deale we, as this wise man, and not as the foole. Looke we vpon our dangers, and labour we by a sound conuersion vnto the Lord to preuent them: otherwise the Lord himselfe will say of vs, as he did of *Ephraim*, when he sayd, *The sorrowes of a trauelling woman shall come vpon him, he is an vnwise sonne, else would he not stand still at the time, euen at the breaking forth of the children*, Hosea 12. 13. Great stirre doth euery man almost make, when his aduersarie commeth to take the possession of his house and liuing ouer his head, and that by force and violence: or when the Shrieffes men do approach neare to take him, and to carry him to the gaole, where he knowes he shall lie in wofull miserie some time, and in the end leese his life by a shamefull death. Oh what ado then is there? what shiftings then do enter into mans heart? No stone then (as we say) is left vnmoued, but euery course that may be thought vpon is taken, to preuent that perill and danger. And yet shall men lie still, and do nothing to preuẽt the danger of hel, which is 10000. times worse thẽ any prison or death in this world, & brings with it more troubles by millions, then euer the losse of any house or liuing can do here.

here? Awake we, awake we; and if euer men will beſtirre their ſtumpes, (as it is in our prouerbe) now let them beſtirre them, and with all haſt let them runne vnto the Lord for mercie and grace, before his wrath breake out and conſume them.

Laſtly, by this we may learne, what counſell and aduice to giue to others, when they are in ſome danger, and know not well what courſe to take to rid themſelues there-from. If any of them ſhall come vnto vs, as the Iewes did to the Apoſtles, ſaying, *Men and brethren, what ſhall we do?* Acts 2. 37. we may eaſily anſwer them, euen as it is here, *Be wiſe and learned, &c.* that is, repent you of your ſinnes, and ſubmit your ſelues vnto the Lord your God in all dutifull obedience, as it doth become you. This, this is the onely courſe that you muſt take. Doubtleſſe no other courſe in the world can do you any ſound and perfect good; but if you ſhall once performe this, all ſhall be well with you quickly; as it was with *Nebuchadnezzar*, who vpon his ſubmiſſion vnto the Lord, was reſtored againe to his kingdome: or as it was with *Manaſſes*, who vpon his prayer vnto the Lord, and hearty ſorrow for his ſinne was deliuered out of his priſon at *Babylon*, and reëſtabliſhed againe in the throne of his kingdome at *Ieruſalem*: or laſtly as it was with the Iſraelites, who vpon their crie vnto the Lord, and the confeſſion of their ſinne, were from time to time deliuered from their enimies, and bleſſed with peace, and abundance of good things.

Hitherto for the perſons, to whom the exhortation is directed: now let vs come to the matter, whereof it doth conſiſt. And that in a word is repentance and amendment of life, as I touched before. Wherein is conteined firſt the time, when it muſt be had, then ſecondly the points, wherein it doth ſtand. The time is preſent, ſet downe in this word, *Now*. Becauſe they were in a preſent danger, and were likely euery houre to be deſtroyed; therefore the Prophet would haue them to repent preſently, and out of hand, euen before thoſe iudgements of the Lord did fall vpon them, which were mentioned before in the 5. and 9. verſes of this Pſalme. Wherehence we are taught this doctrine, that men muſt out of hand repent and turne to the Lord, and not deferre their conuerſion from time to time, but preſently goe about the ſame.

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Seeke the Lord (saith the Prophet *Esay* in *Chap.* 55. 6. 7.) *while he may be found, call ye vpon him, while he is neare. Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him, and to our God, for he is very ready to forgiue. While we haue time* (saith *Paule* in *Gal.* 6. 10.) *let vs do good vnto all men, but specially vnto them that are of the houshold of faith.* And *to day* (saith the holy Ghost in *Heb.* 3. 7.) *if ye shall heare his voyce, harden not your hearts, as in the prouocation, according to the day of the temptation in the wildernesse, but exhort one another daily, while it is called to day, lest any of you be hardned through the deceitfulnesse of sinne.* Thus you see shortly the verity of the doctrine, and the confirmation thereof.

Now the reasons of it are many, but chiefly these foure. First, because it is vncertaine, whether we shall liue any longer, or no. For the yong do die, as well as the aged, and men are oftentimes taken away on the sudden. *Thou foole* (saith God to the rich man in *Luke* 12. 20.) *this night will they fetch away thy soule from thee, then whose shall those things be, which thou hast prouided?* And *when men shall say* (saith *Paul* in 1. *Thes.* 5. 3.) *peace and safety, then shall come vpon them sudden destruction, as the trauaile of a woman with child, and they shall not escape.* Many examples we haue hereof in the Scriptures. The world thought themselues sure, when they were eating and drinking, but then came the floud, *Luke* 17. 27. The morning was faire, when *Lot* went out of Sodom, and yet before night, were the Sodomites destroyed. *Gen.* 19. 23. *Nebuchadnezzar* thought himselfe neuer more sure, then when he had builded great Babell, but yet while the word was in his mouth, God humbled him downe vpon his knees. *Dan.* 4. 12. And well was *Herod* when he began his Oration to the people, but before the end thereof, & his departure from them, the Angell of the Lord smote him, so that he was eaten of wormes, and gaue vp the ghost. *Acts* 12. 23. So that if we do deferre our repentance but one day, yea but one houre, death may preuent vs, before that we can repent, and so we shall be damned. *Reasons.*

Secondly, because the longer that a man doth post off his repentance, and amendment of life, the harder it will be for him to repent and amend at the last. *Can the blacke Moore* (saith *Ieremy* in

Chap.13.23.) change his skinne, or the Leopard his spots? then may ye also do good, that are accustomed to do euill. As though it were a thing vnpossible for a sinner, who hath continued long in his sinne, to leaue his sinne, and to forsake it, and so to become a good man at the last. And surely with man it is vnpossible, though it be otherwise with God, vnto whom all things are possible. For if we cannot ouercome a Lyon, when it is yong, and but a whelpe; how shall we be able to ouercome him, when he is old, and growne to his full power and strength? And if we be not able to bow a tree of sixe yeares growth, it is in vaine for vs to go about to bow it, when it is twentie yeares old or more. So, euen so, it is also with sinne; the longer that we shall nourish it in our bosomes, the harder it will be for vs to ouer-maister it in the end, yea it will be vnpossible for vs to do it. For that will grow still stronger and stronger, and we our selues shall be weaker and weaker. And therefore it is good to go about the cure of it betimes, as we do about the cure of such wounds as are made in our bodies, knowing that the lõger that they be deferred, the harder is their recouery at the last.

Thirdly, because God is to be serued before all things (whether the world, the flesh, or the diuell) as *Eliah* the Prophet would be serued before the widow that fed him. 1. *Kin.*17.13. *Seeke first the kingdome of God* (saith our Sauiour in *Math.*6.33.) *and his righteousnesse, and all these things shall be ministred vnto you.* So soone as man was created, a law was giuen him; to shew, that he should liue vnder obedience from the day that he was borne in. So soone as he is borne, he is baptized in the name of God; to shew, that when we cannot runne to God, we should creepe as it were to him. So soone as he beginneth to pray, he saith, *Hallowed be thy name, thy kingdome come, &c.* before he aske his daily bread; to shew, that we should seeke the sanctification of Gods name, and the doing of his will before the food that we liue by, much more before the sins and pleasures which we perish by. And so soone, lastly, as he receiueth any talent or gift from aboue, he is commanded to vse them; to shew, that we must go about the Lords businesse, and not our owne, & be occupied alone in such matters, as may bring glory and honour vnto his name. So that nothing is to be preferred before the Lord, but the Lord before all things: and there-

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fore repentance not to be deferred any time, but the workes thereof to be done out of hand, that so God may haue his due and right, in being serued and honored before all things, as he ought to be.

Finally, because all seruice whatsoeuer is onely due vnto the Lord, who may iustly challenge vnto himselfe (as his owne due and right) our selues, and all that we haue. *Ye are bought for a price* (saith *Paul* in 1. *Cor.* 6. 20.) *therefore glorifie God in your body, and in your spirit; for they are Gods*. We must loue the Lord our God (you know) with all our hearts, with all our soules, and with all our strength. *Deut.* 6. 5. And we are deliuered from our enimies (you know also) to this end, that we should serue the Lord in holinesse and righteousnesse all the dayes of our life. *Luke* 1. 75. So that God must haue all, we may not take so much as an houre, no not so much as a minute of an houre, and bestow the same vpon the seruice of the world, the flesh, or the diuell, but he that hath made vs, must haue euery part and portion thereof. And therfore in all these respects, you see, we must immediatly without any further delay apply our hearts to wisedome, and seeke only those things, which do concerne the Lord and his worship, and take no more care for the flesh, to fulfill the lusts thereof.

Vse. The vse hereof standeth chiefly in three things. The first sheweth the great folly and wickednesse that is in the world, whose propertie is euermore, to deferre their repentance till the last. If we should see a man wounded to death (as we speake,) that is sorely hurt, and mangled in his body, and yet would seeke for no remedy to cure himselfe, which might be had presently, but would post it off from day to day a long time together; we should thinke that he were desperate or foolish. Or if we should heare of a man, that hauing offended the kings Maiestie, and for the same were likely to be put to death, who yet would not seeke to pacifie his wrath, and to stay the execution against himselfe, though he did know how to do it, but would deferre it from time to time, and say, that he would consult thereof hereafter; braine-sicke and mad would we take him to be. So, euen so, doth the world deale. For though they know how to asswage Gods anger, that is kindled against them for their sinnes, yet they will not take that course in hand, but they will post it off till the last, and so hazard their

eternall saluation vpon an vncertaintie. Herein the diuell doth most bewitch them, and lull them fast asleepe in the bed of their securitie. Looke how racking vsurers are wont to giue day to yong heires from time to time, vntill at last they winde their inheritance from them: So doth he deale with them; he doth harden them on still from day to day in their sinnes, vntill he hath gotten them for his owne inheritance, and firme possession in hell for euer.

But to leaue the world, let vs come to our selues: out of this in the second place we may learne, that it is our part and dutie, not to runne on still in our transgressions, as the most do, but presently and out of hand to leaue them, and to turne vnto the Lord our God. As *Abraham* rose vp betimes in the morning, and deferred no time, to go to sacrifice his sonne *Isaac*, according to Gods commandement, as it is in *Gen.* 22. 3: So we must make hast, and post off no day, to go to sacrifice our sinnes and transgressions, that do offend the Lord and displease him. All of vs do confesse that our sinnes must be left, and that God must be serued, but we cannot accord of the time, when to begin. One saith, he will begin, when he is rich; another saith, he will begin when he is free; an other saith, he will begin, when he is settled; an other saith, he will begin, when he is out of debt; an other saith, he will begin, when he is old, and so forward. We are like the Iewes in the first of *Haggay*, who said: *The time was not yet come when they should build the Temple.* But beloued the time is present, we must change our minds out of hand, and turne to the Lord. Did euer any whom we reade of in the Scriptures, feeling the piercing power of Gods Spirit, smitting vpon the rocks of their hidden hearts within, take time with the Lord and say, They would yeeld after two moneths, foure moneths, or the like? No, no, they did not couenãt with the Lord for any time, but presẽtly they were conuerted: they staied not an houre houering & hammering, looking backe to *Sodom* with *Lots* wife, or to *Ægypt* with the Iewes, but ioyfully embraced the truth without delay. To day, to day is the voice of God, as you haue heard; and to morrow, to morrow is the voyce of Satan Christ (you know) would not suffer one of his Disciples to go home, as it were, to bury

bury his father, but he must leaue that businesse to others, and come and follow him, as it is in *Math.* 8.22. So that no delay in the world must be made, but immeadiatly we must leaue our sinnes, and go about the Lords businesse. Many reasons there are (as you haue heard before) to moue vs vp thereunto: I pray, remember them well, and let them stirre you vp to the discharge of your dutie, that this day wherein I do now speake vnto you, may be the day of your sound cõuersiõ vnto the Lord, & for the which hereafter you may reioyce for euermore. Say not with your selues, that you will repent hereafter. For first, you are not sure that you shall liue till hereafter. As the Israelites died while the meate was in their mouthes, *Numb.* 11.33. And as *Iobs* children were killed as they were banqueting in their eldest brothers house. *Iob* 1.18. So may you die, or be killed on the suddaine before you are aware. *Goe to now* (saith *Iames* in *Chap.* 4.13.14.) *ye that say, To day or to morrow we will goe into such a citty, and continue there a yeare, and buie and sell, and get gaine: and yet yee cannot tell what shall be to morrow. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away.* Secondly, if you had a charter of your liues (as no man hath) and so were sure to liue till hereafter, yet you are not certaine, that then you shall repent. For repentance is not at your commandement, neither doth it lie in your power to take it, when you will: but it is the onely gift of God, and in his hands alone to bestow it vpon whom he will, as you may see plainly by *Pauls* words in the latter end of the 2. chapter of his 2. Epistle to *Timothy*. And the longer that you do continue in your sinnes (as you haue heard already) the harder it will be for you to leaue them in the end. For custome of sinning taketh away the sence of sinning, and long abode in darkenesse maketh starke blind. Lastly, if repentance were in your power (as it is not in the power of any mortall man whatsoeuer) and so you were certaine to turne at the last, if you would; yet you ought to repent presently, because your selues and all that you haue or can do, do belong to the Lord your God, who must be preferred before all things, as was shewed before vnto you. For God must haue a morning sacrifice, as well as an euening. And it is very absurd and wicked, for a man to offer the

first of his vintage to the delights of sinne, and to serue God with the lees and dregs of his age: or to yeeld the flower and strength of his life vnto the foule affections of wretched nature, and to reserue for God the very refuse and weaknesse of his time: wherefore turne, turne I beseech you, euen now presently, and make no longer delay. I speake to you young men and maides, because you must remember your Creator in the daies of your youth, before old age doth come, as *Salomon* doth teach you in *Eccles.* 12.1: and because you are now aptest and fittest to do seruice vnto the Almighty, as hauing all the powers of the body and soule in the chiefest vigor and strength, for the exercises of pure and holy region. You must not spend your time in vanity, or in the carnall pleasures of your flesh, after the manner of wicked yong men and maids; but in holinesse and righteousnesse, according to the vow and promise, which you haue made with your God in baptisme; after the manner of godly yong men and maides, who are regenerated and adopted to life eternall. And to restraine your selues the better in, you must alwaies remember with your selues, that you shall be brought at the day of iudgement, to answere for euery thing, which you shall do amisse in this time of your youth, be it great or smal, whether words or deeds, as you may see in the end of the eleuenth chapter of *Eccles.* I speake to you old men and women, because you haue lien too long in your sinnes, and are ready to droppe into the graue. For it is too much already, that you haue spent your former time, after the lusts of men, and not after the will of God, in much wickednesse and abhominations. As *Paul* saith in *Ephe.* 5.14. *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light:* so I say to you, Awake all you that sleepe in your sinnes, and stand vp all you that are dead in your trespasses, and so the Lord shall giue you life, and not death. It was too late (you know) for the foolish virgins to knocke, when the gate was shut against them; and for the rich glutton to howle and cry to *Abraham*, when he was tormented in hell. So before it be too late for you, remember your selues, and while you haue light walke in the light, and betake your selues soundly vnto the Lord, as it doth become you. In a word, I speake to you all without exception, because I loue you all, and would

would gladly haue you godly here, & vessels of glory hereafter; happy for this world, and happy for the world to come: make no couenant with your sinnes, but renounce them all from this day forward for euermore. And albeit they shall as it were, cry out and say, *Why do you come to dismisse vs before the time?* As the diuels said to Christ, when he did cast them out, *Why dost thou torment vs before the time?* yet hearken not vnto them, but giue them a deafe eare. For the time is already come, if not past already. For we should haue repented long ago in sackecloth and ashes, if we had done as we ought to haue done; but yet now, now let vs turne, and deferre no day or houre longer, but while the word is sounding in our eares, let vs be conuerted vnto the Lord. He is the fondest fellow that euer was heard of, who falling into a deepe riuer, and hauing present helpe offered him, whilst he is yet swimming on the toppe of the water, maketh refusall of it, and answereth, that he will not be helped till another time, or before the next day; when as he is in danger to sinke presently, and to be drowned euery minute of an houre. Beware we that we deale not after the same manner; for if we shall deferre our repentance and conuersion to God, our case is no better then his. For euery minute of an houre we stand liable through our sins to be throwne into hell. What? shall we then stay and not turne? As God said to Israel, *Turne you, turne you from your euill waies: for why will you die, ô house of Israel?* so say I to you; Turne you, turne you from your euill waies; for why will you die, ô people of England?

Some (I grant) will out of hand repent in words, but not in deeds: they haue *Iacobs* smooth voyce, but *Esaus* rough hands. Their mouthes (as one saith) are greater then their hands, which is monstrous in nature: for they word it much, but they worke it little. As the figge tree (spoken of in the Gospell) had faire leaues, but no figges: so they haue goodly words, but no holy workes. They are deciptfull *Gibeonites*, and painted tombes, like the hypocriticall Scribes and Pharisies. But we must do otherwise, wee must be sound in heart as *Nathaniel* was, who was a true Israelite; and be plentifull in good deeds, as *Iob* was, who was a true child of God: we must repent both inwardly and outwardly, in word

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and in worke: and so I hope you will doe, as also make haste for to do it.

Obiect. But here some man may say, what a stirre is here about repentance? here is more haste required, then needs for: a soft fire makes sweet malt: we may repent at our ley sure. For first, *nullum tempus est pœnitentiæ inidoneum*, there is no time vnfit for repentance. Secondly, *Deus est Deus misericordiæ*, God is a God of mercy, he will forgiue vs, whensoeuer we shall repent and turne to him. *Ans.* This, this hath alwayes bene the fashion of the world. Looke how indulgent mothers are wont to deale with their children going to schoole, that haue ouer-slept themselues, and do feare the correction of their maisters: euen so do carnall men and women deale with themselues, when they haue continued too long in their sinnes, and do heare the iudgements of the Lord sounded out of his word against them for the same. For as these mothers are wont commonly to comfort their children (thus fearing) with one of these two things, either that there is no time yet past, or else if the time be past, that their maister is a gentle man, and will forgiue them: So they do vsually heart on themselues against all feare & dread whatsoeuer, by the consideration of these two things; first, that there is no time vnfit or too late for repentance: secondly, that God is a mercifull God, and one most ready to forgiue them, though they haue posted off their repentance ouer-long, and haue not turned vnto him in time, as they ought to haue done.

In this snare and cord of the diuell, lest you also should be led along to your destruction at the last, marke what answer may be giuen to these things. To the first it may be sayd, that though no time be vnfit or too late for repentance, while we are here in this world; yet oftentimes we are taken out of this world, before that we can thinke of repentance, and soundly turne vnto the Lord. For as many are taken away on the sudden, so it fals out by the iust iudgment of God most vsually (as an ancient Father doth wel obserue) *vt moriens obliuiscatur sui, qui cum viueret oblitus est Dei*, That he should forget himselfe in the time of his death, who did forget God in the time of his life. Againe you must know, that late repentance is seldome or neuer good and true, but alwaies for the most

moſt part feigned and diſſembled, like to that which was in *Pharaoh*, *Ahab*, *Saul*, and others, who ſeemed to be ſorry for their ſinnes, and deſirous to haue the hand of the Lord remoued from them. For *qualis vita, finis ita*, ſuch as the life is, ſuch commonly is the death. A good man hath a good end, and a bad man hath a bad end. Laſtly, you muſt alwaies remember what was ſaid before; namely, that repentance is not in our power, and that we cannot turne to God, when we will. And therefore as a begger muſt take his almes, when it is offered vnto him, and not refuſe it, becauſe there is no time amiſſe to take an almes: ſo we muſt take repentance when the Lord doth offer it vnto vs, and not vpon ſuch a fooliſh conſideration caſt it off, as now was touched. Now to the ſecond it may be anſwered, that though God be a God of mercy, receiuing all ſinners vnto himſelfe vpon their repentance and amendment of life: yet he is withall a God of iuſtice, *viſiting the iniquities of the fathers vpon the children vnto the third and fourth generation of all ſuch as do hate him*, as you are taught in the end of the ſecond commandement. *Dauid* tels vs in *Pſal.* 18.26. that he *will ſhew himſelfe froward with the froward*. *Salomon* ſheweth in *Prou.* 3. 34. that *with the ſcorneſull he ſcorneth*. And in the firſt chapter of the ſame booke, Wiſedome her ſelfe informeth vs, that ſhe will not regard wilfull and obſtinate ſinners, turning vnto her; in verſe 28. ſaying: *Then ſhall they call vpon me, but I will not anſwere, they ſhall ſeeke me early, but they ſhall not finde me, becauſe they hated knowledge, and did not chooſe the feare of the Lord.* You know, how the Lord did ſware in his wrath, that the Iſraelites that did prouoke him in the wildernes, ſhould not enter into his reſt. *Heb.* 3.8. So that God will be farre off at ſuch a time to giue repentance, and vpon repentance to receiue to mercy. And therefore as the women ſung concerning *Saul* and *Dauid*, ſaying: Saul *hath ſlaine his thouſand, and* Dauid *his ten thouſand*. 1. *Sam.* 18.7. ſo we may mournefully ſing, that the deſpaire of Gods mercy hath ſlaine thouſands, but the groſſe preſumption of his mercy, hath ſlaine ten thouſands. Wherefore to conclude this point, let neither of theſe impediments, nor any other whatſoeuer, hinder you from a preſent conuerſion vnto the Lord, but out of hand take him for your onely God, and ſerue him.

Lastly, here we may learne, what to do in regard of those, who are vnder vs. We must not suffer them to go on still in their sins, but breake them quickely to the Lords yoake and bow. He is a fond fellow, that will not breake his horse, while it is a colt, but let him runne on till he be old, and shall fling him into the ditch. And he deales very foolishly, that hauing a beautifull standing cuppe, and very precious balme giuen vnto him to put into the cuppe, will not yet put it in, before the cup hath stood long full of stinking liquor: So we our selues shall be no better, if we shall suffer our children, and others vnder our tuition, to go on in their childhood and youth vnnurtured in the waies of the Lord, and suffer them to liue after their owne will, and to drink in the deadly poyson of the world, whereby they shall be made vnable to be reclaimed at the last. But teach we them betimes, and labour we to bring them to the knowledge of the Lord, and obedience vnto his will: so shall not sinne be their destruction, nor rebellion be their ouerthrow. But more of this elsewhere.

As thus we haue heard when we must repent, so now let vs heare, wherin repentance doth stand. And that is in two points, the one is knowledge or vnderstanding; the other is obedience or subiection. Of the former of these mention is made in this verse; of the latter in the following.

Bewise (saith the Prophet) *ye Kings, be learned ye Iudges of the earth.* Here is that knowledge & vnderstanding expressed, which is required of vs in euery true & sound repentāce: but what means the Prophet hereby, may you say? were the Kings vnwise? and were the Iudges of the earth vnlearned? Yes surely, for otherwise they would neuer haue rebelled against the Lord and his annoynted, as they did. Yet his meaning is not, that they were altogether without wisedome and learning: for they had wordly wisedome and learning in great aboundance; but that they wanted the heauenly wisedome and learning, & therefore he doth exhort them to looke for that. Marke here, there is a two-fold wisedome and learning; one that is earthly and from man: an other that is heauenly, and from God. *The children of this world* (saith our Sauiour, in *Luk.* 16.8.) *are wiser in their generation, then the children of light.* In which words he doth intimate, that as there are

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two sorts of men; the one wicked, called the children of this world; the other godly, termed the children of light: so there are two sorts of wisedome, the one for the body and this life; the other for the soule and the life to come. This latter wisedome the Kings and Iudges (here) wanted, but the former they had. For the body and this life they were wise and learned, they knew well enough how to rule and gouerne, and to turne all things to their greatest honour and profit, that might be. But for the soule and life to come they were vnwise, and vnlearned: they had no good experience in the word of God, nor any sound knowledge to do their soules good, but herein (I say) they were vnlearned, and no better then fooles before the Almighty. This the Apostle doth make most cleare and euident in his first Epistle to the *Corinthians*, the second chapter thereof, the sixth verse and so forward, when he saith: *And we speake wisedome among them that are perfect, not the wisedome of this world, neither of the Princes of this world, which come to nought: but we speake the wisedome of God in a mysterie, euen the hid wisedome, which God had determined before the world vnto our glory, which none of the Princes of this world hath knowne. For had they knowne it, they would not haue crucified the Lord of glory.* Loe, here you see, that the Apostle doth not onely say, that the Princes of this world (who are here in our text spoken vnto by the name of Kings and Iudges) are without the true and heauenly wisedome of God, but also doth proue it to be so, euen because that they did oppose themselues against the Lord Iesus Christ, and did put him to death.

Wherefore here by the way we may obserue, that in truth, and before the Lord, all are fooles and vnlearned, who do withstand Iesus Christ, and his kingdome, and do liue wretchedly, and not according to the Lords commandements. Howsoeuer they be for this world, men of great reach and policie, and be well schooled in all kind of literature for the gouernment of humane life, and the procuring of much honour and wealth vnto themselues: yet being ignorant in the word of God, and not seasoned with an heauenly wisdom, which may sanctifie them in their waies, but do liue vngodly and vnholy liues: they, euen they, whatsoeuer they be, be vnwise and vnlearned, and no better then fooles & idiots

before the Almighty. For so also it doth please his Maiesty for to style them in his holy word, as you may see in many places of the *Prouerbes*, and namely in the first chapter thereof; as also in the fourteenth *Psalme*, and sundry other places besides. Hereof is it, that that comparison is made by our Sauiour himselfe in the beginning of the 25. chapter of the Gospell according to Saint *Matthew*, wherein all wicked persons are compared to foolish virgins, as the godly on the other side are compared vnto the wise virgins. And hereof also is that saying of *Paul*, that *the wisedome of this world is foolishnesse with God*; and that *the Lord knoweth, that the thoughts of the wise are vanity*. 1. *Cor*. 3. 19. 20.

Obiect. Yea, but this shall neuer sinke into mine head, may some man say, that thus the chiefe men of the country, & those that do beare the greatest stroke and sway amongst men, and do know how to rule and gouerne themselues and others well, should after this sort be reputed and taken for fooles, and vnlearned persons, as you speake; I thinke rather, that the godly, and those that do resort vnto Sermons are such: for they are simple persons in my iudgement, and very idiotes indeed. *Answ*. It may be so indeed, for *the naturall man perceiueth not the things of Gods Spirit:* for they are foolishnesse to him, neither can he know them, because they are spiritually discerned, as it is in 1. *Cor*. 2. 14. But consider of things well, thou that art of that minde and opinion, tell me, what is the property of a wise man, and of one well learned? Is it not to walke circumspectly, and to prouide best for himselfe, as well for the time to come, as for the time that is present? Yes, for so we are taught in *Ephes*. 5. 15. & in *Luk*. 16. the beginning thereof, where the steward is commended for a wise man, for that he did prouide how to liue, when his maister should take away from him his stewardship.

Well then go on, tell me in the second place, do those walke circumspectly & prouide best for thēselues, who do war against the Lord & his Annoynted, & not forecast what shal become of them after this life, but do run on still in their sinnes, to be damned for euer? Answer me this point, if thou canst. Suppose thou didst see a man, who is but weake and feeble, taking vp weapons against his soueraigne Lord and King, who is most warlike and potent, and

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challenging him into the field; wouldſt not thou take him for a foole, and one deſtitute of good ſenſe and vnderſtanding? But ſo deale all wicked perſons (how politick or rich ſoeuer they be for this world.) For they are but weake and feeble perſons, yet they warre againſt their dread ſoueraigne the Lord and King, euen the mightie God of heauen, who is able in the twinckling of an eye to deſtroy them all. And yet ſhall they bee wiſe and prudent with thee? Suppoſe againe, that thou didſt behold one in a place, where is both gold and braſſe in great abundance, and goodly garments together with much baſe attire, ſo that it ſhould be lawfull for him to take of either of them moſt freely which he would himſelfe; yet he would not meddle of the gold, & goodly garments, but would be exceeding buſie ſtill, in gathering vp the braſſe and baſe attire, reaching after one peece here, and another peece there; what wouldſt thou iudge of that partie? wouldſt not thou take him for a ſimple fellow, and a meere idiote? Yes, I muſt needs do that, thou wilt ſay. So, euen ſo, is the caſe here with men of this world. For whereas they might gather vp gold and goodly garments, that is, prouide for themſelues heauenly graces, and euerlaſting happineſſe in new Ieruſalem aboue (where are more precious things, then euer the eye of man hath ſeene, or his eare hath heard of, or can enter into his heart) yet they leaue them, and occupy themſelues wholely in gathering vp the braſſe and baſe attire; that is, they leaue the care of heauen, and hunt after the world altogether, being very buſie about the pleaſures and commodities thereof, which are nothing in compariſon of heauen. And ſhall not they then bee vnwiſe and vnlearned with thee? But if thou wilt not count them ſo, yet the Lord doth, as thou haſt heard, and let this ſuffice vs. And by it let vs bee admoniſhed to take heed of all rebellion & wickedneſſe whatſoeuer, leſt we our ſelues be ſtyled after this manner, and be regiſtred in the booke of God, for fooles & vnlearned perſons. And ſo much ſhortly of this point by the way.

In that the Kings and Iudges are called vpon to be wiſe and learned, we obſerue this doctrine, that euery perſon muſt labour to get vnto themſelues an heauenly wiſedome and vnderſtanding of the Lords will and word. *Get wiſedome* (ſaith *Salomon* in *Prou.* 4. 5.) *get vnderſtanding, forget not, neither decline from the words of my*

mouth; forsake her not, and she shall keepe thee, loue her and she shall preserue thee. Wisdome is the beginning, get wisdome therfore, and abone all thy possessiõs get vnderstanding. He is very frequent with the like exhortations in many places also of the same booke. Reade them, I pray, at your leasure, and marke them well. *Paul* in like manner, writing vnto the *Ephesians*, doth stir them vp to the same duty, saying: *Wherefor be yee not vnwise, but vnderstand what the will of the Lord is. Eph.* 5.17. *Dauid* also inioined the same duty vpon his son *Salomon*, towards the end of his dayes, saying vnto him as followeth: *My sonne, know thou the God of thy fathers, and serue him with an vpright heart and willing minde*, as it is in 1. *Cron.* 28.9. Finally, the Lord himselfe doth oftentimes make his moane and complaint for the want of this wisdome and knowledge in his people, which is here required of vs all, teaching vs thereby how necessary it is for euery one, and how well pleasing to himselfe. But at this time two places alone (to shew the same) shall content vs. The one is in *Esay.* 1.3. when he saith: *The Oxe knoweth his owner, and the Asse his masters cribbe; but Israel hath not knowne, my people haue not vnderstood.* The other is in *Ieremy* 4.22. where you haue these words: *For my people is foolish, they haue not knowne me, they are foolish children, and haue no vnderstanding; they are wise to do euill, but to doe well they haue no knowledge.* By all which places we may clearely see, what doth belong to vs, euen a sauing knowledge of Gods will, and an holy vnderstanding of his waies. *Wee must not be like to the horse or mule that haue no vnderstanding* (as *Dauid* saith in *Psa.* 32.9) but we must be changed by the renewing of our minds, that we may know what is the good, perfect and acceptable will of God, as *Paul* doth teach vs in *Rom.* 12.2.

Reasons. And the reasons hereof are many. First because euery man by his owne knowledge is a very beast before the Lord, as *Ieremy* doth witnesse of vs, in *Ieremy* 10.14. and as *Dauid* doth confesse of himselfe, in *Psalme* 73.22. saying: *So foolish was I, and ignorant, I was a beast before thee.*

Secondly, because we shall neuer obey the Lord aright, vntill we know him and vnderstand his will, nor yeeld any faithfull seruice vnto him, as it doth become vs. For the ground-worke of all religion, & the foundation of all true pietie, is the knowledge of

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the Lord and his wayes. As on the contrary ſide, the cauſe and fountaine of all diſobedience againſt God, is the ignorance of his will, and the vnlearnednesſe of the ſame, as we haue heard in this Pſalme already: and as we may ſee by *Hoſea* his complaint, in the beginning of the fourth chapter of his Propheſie, where hee doth make his moane, that men did *lie*, and *ſteale*, and *commit adultery*, and *that bloud did touch bloud*, and aſſigneth this reaſon of it, euen becauſe there was *no knowledge* of God in the land. And ſurely where men know not God, what can bee looked for elſe, but all impietie againſt God, and all vnrighteous dealing againſt men?

Laſtly, becauſe all ſuch as are ignorant of the Lords will, doe not onely erre while they are here, committing grieuous ſinnes againſt him, but ſhall be damned alſo hereafter for euer. (*My people* (ſaith the Lord in *Hoſea* 4.6.) *are deſtroyed for lacke of knowledge.* And *Paul* doth ſhew in 2. *Theſſ.* 1.8. that when Chriſt ſhal come to iudgement, and ſhew himſelfe from heauen with his mightie Angels, in flaming fire, he ſhall *render vengeance vnto them that doe not know God*, which ſhall bee puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glory of his power. So that if we ponder of all theſe reaſons well, we ſhal eaſily grant, that there is cauſe ſufficient, why euery man ſhould labour and ſtriue, to plant ſome heauenly knowledge within his ſoule, and to become wiſe and learned in the ſtatutes of the Almightie.

In regard whereof we ſee firſt, in what great fault the world is in. For there is ignorance in euery place. Alas, alas, moſt men know not aright, either that God who hath made them, or themſelues, who are made by him. And as for the grounds of true religion, and the rules of the Lords worſhip, they are as a ſealed and claſped booke vnto them. We dwell in a nation and country, wherin the word of God hath bene freely read & preached many yeares together: yet it is pittifull to heare & vnderſtand, what ignorance is ſtill amongſt men, and how vnwiſe & vnlearned they be in the ſtatutes of the Lord. God amend vs. But here ſome may ſay, that there was neuer more knowledge in this land, then now is at this preſent. To this I anſwer, firſt, that our knowledge is nothing to our long and continued teaching. For in regard thereof,

we ought to be teachers our ſelues, who yet are taught of others, and haue need alſo to be inſtructed in the very firſt principles of the word of God, and are become (many of vs at the leaſt) ſuch as haue neede of milke, and not of ſtrong meate, as the Author to the *Hebrewes* doth ſpeake in the latter end of his fifth chapter. Secondly, that our knowledge (for the moſt part) is not a ſauing, or ſanctifying knowledge, but talkatiue and diſcourſing: It hangs vpon our tongue, and ſwimmes about in the circumference of our braine; but it ſinkes not downe into the bottome of the heart (as it ought to do) to bring forth a reformed life. For we haue many talkers, but few true walkers: and ſundry there are, who can diſcourſe at large in matters of religion; but few there are, who feele the power and force thereof, being deaded by the meanes thereof vnto their ſinnes, and quickened vp vnto all fruitfull workes of righteouſneſſe, whereby God may be honoured, and man edified.

Secondly, by this we may ſee, that that doctrine, which is moſt currant at Rome, & thoſe places where Popery doth beare ſway, to wit, *that Ignorance is the mother of Deuotion*, is moſt falſe and erroneous, and to be abandoned by vs, that are true and holy Chriſtians. As Chriſt doth ſay to the *Sadduces: Ye erre, not knowing the Scriptures, nor the power of God*, in *Mat.* 22. 29. making there *ignorance the cauſe of error*, which is cleane cõtrary to their doctrine: ſo he ſaith to the Iewes: *Search the Scriptures, for in them yee thinke to haue eternall life, and they are they which teſtifie of me*, in *Iohn* 5. 39. impoſing there this dutie vpõ all that do intend to be ſaued at the laſt, to be conuerſant in the Scriptures; which is diſſonant altogether to their practize and teaching. If I would ſtand vpon ſuch a common place as this is, I could alledge both places and reaſons enough to ouerthrow them in this reſpect, who are herein moſt like vnto thoſe curſed and hypocriticall Scribes and Phariſies, who did ſhut vp the kingdome of heauen before men, neither going in thẽ ſelues, nor ſuffering others that would enter, to come in. But let theſe things thus ſpoken ſuffice, and cauſe vs not onely to ſee their fault, and that woefull miſerie wherein they liue, but alſo to behold the ſweet and great bleſſing of knowledge, which God hath vouchſafed vnto vs, through the happy gouernment

of

of his Annoynted ouer vs, who doth permit vs to enioy the Gospell freely for the good of our soules, and doth take a care also for the right publishing of the same; that so his subiects might not bee ignorant therein, but haue the sauing knowledge thereof established within them, to their eternall happinesse, and euerlasting life.

Lastly, out of this we may obserue, what is our owne duty to do, and that is this: We must cast away our ignorance, and become learned in the Lords will; we must set his statutes before our eyes, and make them the men of our counsell; we must call after knowledge, and cry for vnderstanding. We must seeke after wisedome, as after siluer, and search for her as for treasures. *Let the word of Christ* (saith *Paul* to the *Colossians*, *chap.* 3. 16.) *dwell in you plenteously in all wisedome, teaching and admonishing your selues in Psalmes, and Hymnes, and spirituall songs, singing with a grace in your hearts vnto the Lord.* Here you see, hee would not haue them to content themselues with a little knowledge, but they must labour to be furnished with a great abundance thereof, that they might know how to carry themselues in all matters, as well for them of mirth and ioy, as for others that were more graue and weightie. And good reason too; for the word of Christ must bee the stone *Ezell* to vs, that we may know where to stay and remaine (as *Dauid* did 1. *Sam.* 20. 19.) It must be our tinne-stone, (spoken of in *Zecharie* 4. 10.) that we may know the measure of the walles of new Ierusalem, our glorious and renowned Cittie, the foundation whereof is of pearle, and the streets of pure gold. In a word, it must be our starre, that we may know which way to go directly vnto all our duties, that are here below, and vnto all those sweete beatitudes that are aboue. Doubtlesse without the true knowledge thereof, we are all of vs like to *Sampson* without his eyes, or vnto an hawke that is hooded: we shall wander from the Lord we know not whither, and commit most grieuous abhominations; but we shall neuer serue him aright, or doe any faithfull homage vnto him. For onely those that know his name do trust in him, but others do renounce him, as the Scriptures do teach vs. Knowledge (we finde by experience) doth helpe men exceeding much in the waies of eternall life. For it

doth direct them aright both what to iudge, and what to do in all matters of faith and maners, and it is a good bridle vnto their lusts. It is most like vnto a clocke, whereby thou maiest know how thy life is spent; as also vnto a man, which striueth to beate the dust out of our cloathing.

Wherefore, I beseech you, and that in the bowels of the Lord Iesus Christ, haue a care of knowledge, and labour by all meanes possible to plant a sauing wisedome within your hearts. Remember the reasons that were alledged before, to moue your selues to this, thinke oftentimes vpon them; and if neither your owne beastlinesse by nature, who haue grosse and thicke scales of blindnesse vpon the eies of your soules, as *Paul* had vpon the eyes of his body at the time of his conuersion, can stirre you; nor yet the commodities that comes by the knowledge of the Lords will, which are sweete and great, can awaken you; yet (yet I say) let the feare of your owne damnation rouze you vp hereunto. For it is a most wofull thing to lye burning in hell, and yet (as it hath bene obserued) all ignorant persons do so. Suppose here were a fire prepared to burne you, and to morrow you must be cast into the same, and there lye burning, peece after peece, till all be consumed; would not you doe any thing which any man should command you to do, to auoyde this punishment? O yes, any thing I doubt not. And yet will you do nothing to auoyde hell fire, which is ten thousand times worse then this, where you shall lye burning body and soule for euermore? Shall not this moue you vp to get knowledge and vnderstanding? If you were blinde in body, you would giue great summes of money to haue your perfect sight againe. And yet will you doe nothing for the sight of the soule, which is blinde, and can see nothing at all? Will you take no paines to haue that couering that couereth all people, and that veile that is spred ouer all nations, to be remoued away from you, that you may be troubled no more with it? Darkenesse was one of the greatest plagues which God brought vpon Ægypt. But as for the darknesse of the soule, that is worse then that by many degrees. For as this doth hinder the iudgement (which as an eye should guide our actions) from discerning things fit to be done, and fit to bee vndone; and as it doth let our hearts

and

and minds from going and walking about our workes of godlineſſe, ſo that we cannot paſſe through the ſweete fields of true comforts and heauenly meditations to life eternall: ſo it doth make vs fall oftentimes into moſt horrible ſins while we are here, and it doth caſt vs downe at the laſt into the bottomleſſe pit of hell (wherehence we can neuer come out againe) ſo ſoone as we doe depart from hence. And will you then reſt in it, and not ſeeke rather to come out of it? What? could *Pharaoh* (that wicked King) vſe meanes to come out of that bodily darkneſſe wherein he was, by ſending vnto *Moſes* and *Aaron* for that end and purpoſe, & by offering vnto them a certaine kinde of libertie to depart out of his country? And will you ſit ſtill, and not vſe meanes to come out of the ſpirituall darkneſſe wherein you are, which is farre worſe then that of his was? Remember your ſelues, I pray, and do as you ought to do.

But here ſome man may ſay, that it is better for vs to remaine ſtill in our ignorance, then to get knowledge vnto our ſelues, becauſe ignorance doth excuſe men before God; and the more knowledge that any man hath, the greater ſhall his iudgement be at the laſt, if he ſerue not God according to his knowledge, as hee ought to do. *For the ſeruant* (ſaith our Sauiour in *Luke* 12.47.) *that knoweth his maiſters will, and doth it not, ſhall be beaten with many ſtripes*, yea with more then he that knew it not, and did it not. *Obiect.*

Here is a goodly ſhift for men to coſen their owne ſoules by. But know thou (ô ſinfull man) firſt, that ignorance doth not excuſe men before God, but rather accuſe them (as all other ſinnes do) and lay matter of condemnation againſt them, to their eternall woe and death: for it is a grieuous tranſgreſſion in his ſight, and vnleſſe it be pardoned by the ſacrifice of his Sonne (which was figured out by thoſe ſacrifices which were offered vnder the Law for the ſinnes of ignorance) it will damne them in hell for euermore, and keepe them there in flames of fire that cannot be quenched, as thou heardſt in effect before. Indeed in ſome caſes ignorance doth excuſe men in part, from the greatneſſe of the fault, but not in whole, from all the fault. Secondly, that though he ſhall be beaten with more ſtripes, that knoweth the Lords will, *Anſ.*

and doth it not; yet the other which is ignorant of it, shall be beaten with stripes, and he also shall be cast into hell, as well as the former; howbeit his iudgement there shall not be altogether so seuere as his. And wilt thou willingly be beaten with any stripes, and go to that fearefull and euer-tormenting place? Lastly, that some ignorance doth increase a mans fault, and make his iudgement to be the more cruell at the last, to wit, that ignorance, which is wilfull and affected: as when a man hath meanes to know the Lords will, and yet doth refuse it of wilfulnesse, or stubburnnesse, euen because he will be ignorant still, and not haue knowledge to controll him in his sinnes, or to stand vp as a Iudge against him in the end of the world, when the bookes of mens consciences shall be opened, and euery one iudged according to the things which are written therein; for this doth make him to be the more abhominable before the Lord, and doth procure vnto him the heauier plagues to be executed vpon him. I will shew this vnto thee by a familiar example, taken euen from thy selfe. Thou hast two seruants, the one of them doth reuerently hearken vnto thee, to vnderstand thy will, and pleasure; and he is content to learne it to the vttermost, but yet he will do nothing accordingly: the other doth so far scorne thee and thy worke, that as he will do nothing for thee, nor according to thy mind, so he will not come into thy presence to heare what thou wilt say vnto him, or standing before thee, will giue no heede to thy words. Which of these two (I pray thee) is the worse, and the viler in thine eyes? and which of them wilt thou beate most? Is not the latter? Yes, I must needs confesse that, wilt thou say; for he doth commit a double fault, he will neither heare nor do; but the other doth commit but a single fault: though he will do nothing, yet he is content to heare. So, euen so, must thou iudge of most ignorant persons, who do liue now in our dayes. For they cõmit a double sin, in that they will neither learne the will of God, nor do it; wheras others cõmit but a single sin, in that they only neglect it, & not do it. And therefore, I say, they are most abhominable before the Lord, and shall at the last be beaten of him with more stripes, then others shall be. Wherfore let this be no impediment to thee, but rather a spur in thy side, to prick thee forward, to get knowledge and vnderstanding.

But

But what courſe ſhall I take, maiſt thou ſay, to attaine vnto it? Thou muſt performe theſe things. Firſt, thou muſt pray earneſtly vnto the Lord, to intreate him to diſcloſe his minde vnto thee, and ſo to circumciſe thine eares and heart, that thou maiſt vnderſtand his will, and ſee the wonders of his law. For wiſedome comes by prayer, as *Iames* doth ſhew, in chapter 1.5. ſaying: *If any of you lacke wiſedome, let him aske of God, which giueth to all men liberally, and reprocheth no man, and it ſhall be giuen him.* Secondly thou muſt regard the Miniſtery of the word moſt reuerently, and frequent alwaies the holy exerciſes thereof, *watching daily* (as *Salomon* doth ſpeake, in *Prouerbes* 8.33.) *at the gates of Wiſedome, and giuing attendance at the poſtes of her doores.* For this is an excellent meanes to beget, and to increaſe knowledge within vs; as *Paul* doth well obſerue in many places of his Epiſtles, and namely in the fourth chapter of his Epiſtle to the *Epheſians*; & as we our ſelues do find to be moſt true by our daily experience, both in our ſelues and others. Thirdly, thou muſt meditate carefully with thy ſelfe both day and night in the law and word of thy God. For as the infant doth grow from ſtrength to ſtrength, to be able to go by it ſelfe, by ſucking and plucking his mothers breaſts: ſo doth the child of God grow from knowledge to knowledge, by hanging continually vpon the two breaſts of the Lords booke, the old and new Teſtament. Fourthly, thou muſt conferre and talke conſiderately with men of God, and with ſuch as cary knowledge in their lippes, and are able to diſcouer vnto thee the ſecrets of the Almighty. For they ſhall make thee to vnderſtand that, which thou couldſt neuer attaine vnto by thy ſelfe, and cauſe thee to ſee thoſe points after ſome cleare and euident manner, which were before vnto thee as darke as a riddle it ſelfe; as thou maiſt ſee by the example of *Philip* and the Eunuch ſpoken of in the eight chapter of the *Acts* of the Apoſtles. Fiftly, thou muſt teach others circumſpectly that which thou thy ſelfe doſt know already, and rehearſe the waies of the Lord euermore vnto them. For by teaching another, a man doth teach himſelfe, and ripen his owne knowledge and iudgement exceeding much, as many by their owne practiſe haue found it to be moſt true, to the great ioy and comfort of their ſoules. Finally, thou muſt abſtaine moſt prouidently

dently from all ſuch things, as will hinder thy knowledge, and bring a ſpirituall darkneſſe vpon thee. For as he that would haue a perfect ſight, to behold all things clearely, muſt beware of euery thing, which will blemiſh his eye: ſo all thoſe that would haue a good vnderſtanding in the coũſels of the moſt High, muſt take heed of all ſuch matters, as are a ſtop and impediment therevnto. Now theſe are in number chiefly three. The firſt is a lodging of the affections of the heart, and the cogitations of the minde vpon this world: for as outward darkneſſe groweth ſometimes by two much gazing vpon bright and gliſtering things, as in experience we finde by white ſnow, white paper, and the like: ſo doth inward darkeneſſe grow alſo by fixing the minde too much vpon the gliſtering glory of this world, the pompes and pleaſures that ſhine in it. Proofe hereof is that rich glutton, that wealthy Barne-builder in the Goſpell, and that turne-coate *Demas*, of whom *Paul* ſpeaketh: who all were blind (you plainly ſee) with gazing too much vpon this tempting world. The ſecond is a cõtinuing in euil, & a doing of things which are wicked & naught. For as outward darkneſſe groweth by long being in darkeneſſe, as in a priſon or elſewhere; (for by experience it is found ſo often) ſo by long cuſtome of walking & liuing in the outward works of darkenes, groweth a ſtrong & thicke inward darkenes in the heart of man or woman. Confirmatiõ hereof is *Ahab*, *Cain*, *Herod*, *Iudas*, and ſuch like ſpoken of in the Scriptures, and too many in our daies, who hauing long vſed ſwearing, lying, vncleaneneſſe, and ſome other vices, are growne ſo blind in them, that they neither will leaue them, neither be perſwaded, that they tend ſo to their deſtruction, as they do. The third and laſt is, a greedineſſe after the world, and the commodities thereof. For as outward darkeneſſe groweth now and then by ouermuch heate, as we know, the hote dung falling into our eyes will hurt them, as it is ſaid, it did *Tobies*: ſo ouer-hote deſire of gaine hurteth the inward light, as is apparent, both by that which hath bene ſaid already touching the world, and by that alſo which *Paul* ſaith, that *They that will be rich fall into temptations, and into many fooliſh and noiſome luſts, which drowne men in perdition and deſtruction.* 1. *Tim.* 6. 9. For this is a kind of peſtilent heat within, which as powerfully thruſteth out the inward

ward eye and light of the minde, as euer any outward heate did the eye of the body. Now of all these must we take heede, and auoide them. Thus thou hast shortly the things which thou must performe for the getting of knowledge. To conclude therefore, looke well vnto them, and with care and conscience do thou vse them: and no doubt but thou shalt become wise and learned, and do that which is here required at thine hands.

The end of the sixth Sermon.

THE

THE SEVENTH SERMON
vpon the ſecond Pſalme.

PSAL. 2. VER. 11. & 12.

Serue the Lord in feare, and reioyce in trembling.
Kiſſe the Sonne, leſt he be angry, and ye periſh in the way: when his wrath ſhall ſuddenly burne, Bleſſed are all that truſt in him.

THE Prophet hauing ſpoken in the former verſe, of the firſt part of repentance: he comes now in theſe verſes to ſpeake of the latter part thereof. As he would haue the Kings and Iudges in the firſt place to get vnto themſelues wiſedome and learning: ſo he would haue them in the ſecond place to become ſubiect and obedient, and ſo to carry themſelues in the whole courſe of their liues, as they ought to do. Firſt towards God the Father in the eleuenth verſe; then towards God the Sonne in the twelth verſe. For ſeeing they had before rebelled againſt them both, he would haue them now returne in all ſubmiſſion vnto them both. To the Father they muſt performe theſe duties. They muſt ſerue and worſhip him; and whereas without feare, they cannot but faile in many points, which do belong vnto him; they muſt feare and reuerence him in their hearts, being moſt willing at all times to do his commandements, & moſt vnwilling to offend him in any thing whatſoeuer. Moreouer conſidering he is a God moſt louing and bountifull to all ſuch as are vnder him, and do truly belong vnto him, they muſt reioyce and be glad in him, and triumph (as it were) againe in his praiſe and honour. Yet foraſmuch as he is one withall, full of Maieſtie, and hath iudgements enough in ſtore to powre downe vpon them that are proud and arrogant, they muſt be humble and lowly,

lowly, and euen tremble & quake before him. Now to the Son, this is that which they muſt do. They muſt in like manner adore and worſhip him, and in token of their true loue and loyall ſubiection vnto him, they muſt go vnto him, and kiſſe him. And leſt they ſhould be ſlacke or backeward herein, the Prophet moues them vp to this their duty by ſtrong and forcible reaſons. For firſt he ſets down before their eyes the great inconueniences which otherwiſe will fall out vnto them vpon the neglect or contempt thereof. For thereby it will come to paſſe, that the Sonne will not onely be angry, and much offended with them for it, but alſo in his anger and great diſpleaſure will bring great iudgements vpon them; which ſhall conſume them, and that in the way, before they can bring their purpoſes to paſſe; yea though he burne but a little, and therefore much more will he do it, when he ſhall throughly take on againſt them. Then ſecondly he ſhewes them what benefite they ſhall haue if they will performe it, and do as he would haue them do; for then they ſhall be bleſſed, and haue ioyes and happeneſſe for euermore, though others periſh and are deſtroyed. For *Bleſſed* (ſaith he) *are all that truſt in him.* And ſo with this Epiphoneme or graue ſentence, he ſhuts vp the whole Pſalme and ends it.

Summe. In ſumme, you haue nothing elſe to remember in theſe two verſes, but the ſubiection or obedience, which we owe vnto the Lord our God. Wherein conſider firſt, what we muſt do towards *Part.* God the Father, ſet downe in the eleuenth verſe; then what we muſt do towards God the Sonne, ſet downe in the twelfth verſe. In regard of God the Father two things are required of vs. The firſt is, that we ſerue him in feare; the ſecond is, that we reioyce before him in trembling: for thus we may deuide it if we will, according to that diuiſion which ſeemes to be made in the text it ſelfe; for there (you know) it lyeth thus: *Serue the Lord in feare, and reioyce in trembling,* as though there were but two brances included in it. But yet if you would go more plainly to worke, there are foure things exacted of vs. The firſt is that we ſerue the Lord; the ſecond is, that we feare the Lord; the third is, that we reioyce in the Lord; and the fourth is, that we tremble before the Lord. The former of theſe ſeemes to import the worſhip and

honour it selfe, which is due vnto him; and the three latter the manner how it must be yeelded vnto him. And that is first, in feare, as the fountaine from whence it must proceed; then secondly, in ioy and trembling, as the hands by which it must be presented vnto him. Of all these by Gods grace I will speake somewhat, and that in order as they lie in our text.

Serue the Lord, saith the Prophet, that is, giue vnto God the Father his due honour and worship, which hitherto you haue kept from him; disobey him no longer, but submit your selues vnto him in all obedience to his will, and fulfill his commandements. For by the name of *the Lord*, here is vnderstood God the Father, as it was in the fourth and seuenth verses of this Psalme before going: and vnder the word *seruice*, is comprised all that honour and worship which doth belong vnto him in the whole course of our liues, and which doth chiefly stand in the obeying of his voyce, and in the keeping of his commandements.

Doct. In this, that the Prophet doth exact this duty of them, we are taught this doctrine, that men must serue and worship the Lord, and be carefull euermore to obey his will, and to do whatsoeuer he shall command them. Our Sauiour in *Mathew* doth instruct vs as much in the fourth chapter thereof, and tenth verse, when repelling the temptation of the diuell, who sought to be worshipped of him, he said vnto him: *Auoide Sathan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.* The Scripture is full of this matter, but one place more, as containing all the rest vnder it, shall suffice vs at this time. And that is in *Reuel.* 14. 7. For there you shall find, that this is the very summe and principall matter, whereof the whole Scripture doth intreate, and which all the Preachers in the world from time to time do deliuer vnto their people; when the Angell flying in the midst of heauen, and hauing an euerlasting Gospell, to preach vnto them, that dwell on the earth, doth cry out and say: *Feare God, and giue glory to him, for the houre of his iudgement is come, and worship him that made heauen and earth, and the sea, and the fountaines of waters.* So that this is a point as cleare and manifest as the Sunne at noone dayes, when it shineth most brightly ouer all the word.

Reasons. And the reasons hereof are many, but at this time I will onely touch

touch two. The one is in regard of his making and creating of all things. For seeing we are his workmanship, and haue our whole liues and being from him, he hauing created vs and made vs of nothing; it is good reason, that we apply our selues, and all that we haue to his worship and seruice alone; according to the iudgement of the Church triumphing in heauen, whereof mention is made in the *Reuelations* Chapter 4. verses 10.11. For the 24. Elders (noting out the Saints in heauen) are there reported to fall downe before him that sate on the throne, and to worship him that liueth for euermore, and to cast their Crownes before his throne, vpon this ground and consideration, that he had made them, and all things else, saying: *Thou art worthy, O Lord, to receiue glory, and honour, and power. For thou hast created all things, and for thy wils sake they are and haue bene created.* The other is in regard of his preseruing, and keeping of all things. For considering that we haue our whole maintenance and stay from him, and he doth daily keepe vs vpon his owne cost and charges (as we speake:) it is our part and duty to honour him, and to do whatsoeuer we can for him in fulfilling any of his Commandements, according to *Iosuah* his exhortation vnto the children of Israel in the 23.& 24. chapters of *Iosuah*. For in these places you may see, that he doth perswade them to feare the Lord, and to serue him in vprightnesse and in truth, and to put away all false gods from amongst them, onely vpon this reason and foundation, that God was good and beneficiall vnto them, destroying all their enimies before them, and placing them in a fruitfull country, where they had goodly cities, which they did neuer build; excellent vineyards and Oliue trees, which they did neuer plant; and other notable commodities, which they did daily enioy without any labour and toile of theirs. And surely when these things were thus layde downe before their eyes, they also vpon the due consideration thereof, resolued with themselues, to serue the Lord and to worship him, and to do as *Iosuah* had exhorted them for to do, as is apparant about the midst of the 24. chapter before quoted. And you know, that equitie and conscience doth require, that if a man hire a seruant, and giue him meate and drinke and wages, that he should do his businesse, and be obedient vnto him, and his com-

mandements. And ſo ſhould it be betwixt God and vs, ſeeing we are his ſeruants, and haue all that we haue from him, euen euery morſell of meate that we do eate, and euery peece of cloth that we do put about vs, as all other things beſides; we ſhould be tractable to his voyce, and be alwayes ready preſt to do his commandements.

Vſe. Wherefore as this may controll them, who are ſtubburne and obſtinate, and do withdraw the ſhoulder from yeelding obedience vnto the Almightie; whereof there are too many in our ſinfull dayes: So it may teach vs, what we our ſelues ought to do, and be as a ſpurre in our ſides to pricke vs forward to all ſuch matters, as may bring honor and glory vnto him that is aboue all. Beware you, beware you of ſinfull wayes, and be you ſure to do nothing, but what you know will be well pleaſing vnto your God. Though others lie, and ſweare, and ſteale, and kill, and commit adulterie, and do other things that are moſt vile and abhominable; yet be you holy & righteous in your wayes, auoiding theſe ſinnes, and all others whatſoeuer; and performing ſuch duties only as the Lord will be ſerued and worſhipped by. For you muſt alwayes remember with your ſelues, that it is not enough to know the will of your God, and to vnderſtand what he doth require at your hands, but you muſt withall ſerue him and worſhip him aright, & do according to his commandements. *The hearers of the law* (ſaith *Paul* in *Rom.* 2. 13.) *are not righteous before God, but the doers of the law ſhall be iuſtified.* And our Sauiour doth teach vs, in *Luk.* 12. 47. that *the ſeruant who knoweth his maiſters will, and prepareth not himſelfe, neither doth according to his will, ſhall be beaten with many ſtripes.* Yea, you your ſelues do know, that as the ignorant, who know not the Lord, muſt be caſt into hell, and there lie boyling in torments for euermore; ſo muſt the diſobedient alſo, and all ſuch who obey not vnto the Goſpell of our Lord Ieſus Chriſt, according to *Pauls* words in 2. *Theſ.* 1. 8. And therfore, you ſee, the Prophet here doth not onely call for wiſedome, and learning, but alſo for worſhip & ſeruice. Content not then your ſelues with your knowledge and vnderſtanding, but go on forward, and become faithfull ſeruants vnto the Lord in doing his will. And looke what you do require of your ſeruants that are vnder you, do you your ſelues performe

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vnto your God that is aboue you, and whose seruants you are: heare his voyce and obey it. For what? shall he make you, and place you here in this world, and that in a fruitfull soile, & in the dayes of much peace and plentie? and yet will you not serue him? What? Shall he nourish you daily, giue you light to see, aire to breathe in, food to eate, liquor to drinke, garments to weare, houses to dwell in, and lade you with other infinite blessings, both for this life, and the life to come? and yet will you not honour him, and walke according to his commandements? Doubtlesse, if your seruants should refuse to do your businesse and worke, you would turne them out of doores, and not feed them vpon your owne cost and charges, and in the end pay them their wages; and will God then take it well at your hands, if you shall refuse to do his businesse and worke? will he alwayes then nourish you, and giue you a good recompence at the last? No, no: but he will turne you out of house and home, and pay you your wages (according to your euill deserts) in that lake that burneth with brimstone and fire, where you shall be tormented for euermore. For you know, that euery tree which bringeth not forth good fruit, must be hewen downe, and cast into the fire, according to *Iohn* the Baptists words in the third of *Mathew*, and the tenth verse thereof. For as you your selues, after you haue taken some paines, and bestowed some cost in the planting of an orchard, do looke that the same orchard should bring forth fruit, not for other men, but for your selues, & your owne vses; and if it happen, that any trees therein do waxe barren and fruitlesse, you will cut them downe, and not suffer them there to remaine: So you must thinke, that the Lord will deale with you. Behold, you are his orchard and vineyard, he hath taken great paines with you, and hath bene as it were at great cost and charges to plant you (as he speakes of Israel in the fifth of *Esay*, and the beginning thereof,) and he lookes that you should bring forth fruit, not to your selues, or to the world, or to the diuell, but to the honour and praise of his name. Now then, if you shall be barren, or bring forth wild fruit much displeasing vnto his Maiestie, assure your owne soules, that he will not spare you, but cut you downe, and not suffer you to grow in his orchard still; as our Sauiour doth most excellently declare, by the parable of

the figge-tree, in the 13. chapter of the Goſpel according to Saint *Luke*, and about the beginning thereof. Wherefore, I beſeech you, ſerue ye the Lord your God, and worſhip him; be obedient vnto his voyce, and let no commandement of his ſeeme grieuous or irkeſome vnto you, but endeuor you to obſerue and keepe them all. And as he that hath called you out of darkneſſe into his maruellous light, is holy, ſo be you holy in all manner of conuerſation, knowing that we are deliuered out of the hands of our enimies, to this end, that we ſhould ſerue the Lord without feare, all the dayes of our life, in holineſſe and righteouſneſſe before him. *Luke* 1.74.75. And therefore in one word, ſubmit your ſelues vnto the Almightie at all times, and in all matters, and do as *Iames* doth will vs for to do, when he ſaith, *Be ye doers of the word, and not hearers onely, deceiuing your owne ſelues*. Iam. 1.22.

Thus farre ſhortly for the worſhip or ſeruice it ſelfe, which doth belong to God the Father: now followeth the maner how it muſt be yeelded vnto him. For as God doth reſpect the matter of euery worke, ſo he hath an eye alſo vnto the maner of the ſame, as you may ſee moſt euidently by the ſtory of the Scriptures, and namely by the firſt chapter of *Eſay*, and the ſixth chapter of *Mathew*: where you may finde, that he doth euen loathe and reiect almes, faſtings, prayers, ſacrifices, and other holy duties, which are commanded by his owne Maieſtie; for that they are not done in the ſame manner, as they ought to be. Note it (I pray) well by the way, and make vſe thereof to your ſelues, that in all your wayes you may not onely looke, that the worke it ſelfe, which you go about, be correſpondent to the will of your God; but alſo be ſure, that you do it with that holy mind and affection in euerie reſpect, as it ought to be done both by you and others. And ſeeing that here are three things required of vs by name in the ſeruice of the Lord, as noting out the right manner how it muſt be exhibited vnto him, namely feare, ioy and trembling; labour you to haue them all eſtabliſhed within your owne ſoules, and reſt not till they be rooted there within you. For they will do you exceeding much good, and fit you euery way vnto your duties. The firſt of them, which is feare, will make you carefull of all the commandements of God, and cauſe you to faile in none of them. The

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second of them, which is ioy, will make you constant and stable, and cause you neuer to be weary of well doing. For the more delight that a man doth take in a thing, the more willing is he for to do it, and it is a kind of death vnto him to be abridged from it. The third and last of them, which is trembling, will make you humble and lowly, and cause you neuer to swell for any good which you shall euer do. For he that doth tremble doth suspect his owne workes, and dare not trust in them, but doth feare lest some iudgment will fall vpon him for some defects therein. Thus in a word or two I passe ouer the manner of Gods worship, as being a thing not so cleare in it selfe, but somewhat questionable, whether, to wit, it be agreeable to the spirit of God in the text or no; for some may doubt thereof. But yet on the points themselues I will stand more largely vpon, as on matters which are most euident, and beyond all question and doubt whatsoeuer.

The first of them is feare. *In feare,* saith the text, or after some, with reuerence; both come almost to one end, but the former word is the better of the two: and he meanes the feare of his children, who are loath to offend him, not so much for feare of punishment, as for loathsomnesse on their part of loue to displease his Maiestie, or to cause him to be angry with them for any thing. There is a two-fold feare, the one is holy and good, called filiall or childish; the other is bad and naught, termed seruile or slauish. The filiall or childish feare is such an one, as is in children towards their parents, who do reuerence and feare them, as being vnwilling to offend them any way, whether by words, or deeds, through the tender loue and affection, which they do beare towards them. The seruile or slauish feare is such an one as is in bond-slaues towards their maisters, who do reuerence and feare them, and are loath to displease them whether one way or other, through the dread and feare of punishment; which otherwise they are sure to haue, if they offend and do contrary to their duties. So that some do feare the Lord through loue, and care to offend him; and others againe do feare him through dread of punishment, and power to torment them. Of the former of these is mention here made, & not of the latter. It may be defined thus: It is a reuerence of Gods Maiestie in our hearts, whereby we are made vnwilling to offend him

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in any thing, and most willing to please him in all things, through the loue which we beare towards him, and the great excellency of superioritie, dignity, power, and goodnesse, which we see in him, farre aboue our selues, and all other creatures besides. This is a vertue most necessary, and requisite for all Christians whatsoeuer. For hereupon hang the whole seruice of God, and all graces that belong to man, as might at large be shewed, if it were needfull. But let the Example of *Abraham* suffise, who thinking that the feare of God was not in *Gerar*, vtterly despaired of any other vertue; and therefore moued his wife to say, that she was his sister. *Gen.* 20. 11. In this respect the feare of God is both by *Dauid* in *Psal.* 111. 10. and also by *Salomon* in *Pro.* 1. 7. called the beginning of wisedome, that is, the roote and fountaine of all goodnesse, and therefore of the whole worship and seruice of God spoken of here in this place. So that there is good cause, why the Prophet should require of vs, to serue the Lord with feare. Where-hence let vs
Doct. collect this doctrine, that as we must serue the Lord, so we must feare the Lord, and stand in great awe and reuerence of him. *Thou shalt feare* (saith *Moses* to *Israel* in *Deut.* 6. 13.) *the Lord thy God, and serue him, and shalt sweare by his name.* *Esay* doth require the same duty of his people in chapter 8. 13. when he saith vnto them: *Sanctifie the Lord of hoasts, and let him be your feare, and let him be your dread.* But to passe other places, marke what *Salomon* doth say of this in *Eccles.* 12. 13. *Let vs heare* (saith he) *the end of all, feare God, and keepe his Commandements; for this is the whole duty of man.*

Reasons. There are diuerse reasons to moue vs hereunto. As first the greatnesse of his power and might aboue vs. Secondly, his authority and iurisdiction, which he hath ouer vs. Thirdly, his goodnesse and mercy which he doth shew vnto vs. Fourthly, his Maiestie and glory, which doth shine and glister round about vs. Fifthly, his puritie and holinesse, that is in his eyes beholding vs. And lastly, the great blessings, which the feare it selfe being had, will bring vnto vs. For all these things may iustly worke a feare in men. Meane men (we find by experience) do feare great men, & those that are too mighty for them, and they dare not in any case displease them. Children feare their parents, and such as haue a ruling tuition ouer them. Workemen feare their maisters by whom they

they liue and are maintained; and looke who are most bountifull and prodigall vnto them, to them againe do they become most obseruant and obsequious, as being afraid to offend them in any thing. Simple persons feare great states, & such as excel in glory & maiestie aboue thēselues, though otherwise they owe no homage or subiection vnto them. Loose liuers and wantons feare graue & religious persons, and such as are zealous for Gods glory, & earnest for the saluation of mans soule, as being ashamed to powre out their euil words, or to cōmit their wicked facts before them & in their presence. Lastly, euery one by nature is forward to apply himselfe to those things, which he doth know will bring great profit, and benefit vnto himselfe, as being desirous to be out of misery, and to liue in happinesse and prosperity all the dayes of his life. Now to apply this to God & to our selues; first, he is of power and might, we are no body vnto him in that respect; he is able to pay vs home, if we do displease him. This reason our Sauiour doth vrge in *Math.* 10. 28. when he wils his Apostles not to feare men, who can kil but the body, but to feare the Lord, who is able to destroy both body and soule in hell. Secondly, he hath authority & iurisdiction ouer vs, we are his, he hath made vs, and he may do with vs what he will, as the potter doth with his vessell, or as the master doth with his seruant. This reason the Lord himselfe doth presse in *Malach.* 1. 6. saying, *A son honoreth his father, and a seruant his maister. If then I be a father, where is mine honor? & if I be a master, where is my feare? saith the Lord of hosts vnto you, ô Priests, that despise my name.* Thirdly, he is good and kind to vs, his benefites which we do enioy from him, are infinite, we haue all that we haue from him, euen our liues and all the rest. This reason *Dauid* doth touch in *Psal.* 130. 4. when he saith vnto the Lord, *But mercy is with thee, that thou mayest be feared.* Fourthly, he is a God of infinite Maiesty, and we are but poore simple creatures, made of the dust and clay of the ground; the heauen of heauens cannot containe him, neither can the Angels themselues stand before him for his brightnesse, vnlesse they couer their faces with two of their wings. This reason doth *Moses* glance at in *Exodus* 20. 20. when he shewes the end, wherefore the Lord did publish his law in that glorious and maiesticall maner as he did, in thunders, lightnings, and the like, saying:

For God is come to proue you, and that his feare may be before you, that ye sinne not. Fifthly, he is holy and righteous, his eyes are pure eyes, and cannot abide to behold sinne and iniquity. This reason is laid downe before the eyes of the Israelites oftentimes in the old Testament by the Spirit of God, when he would draw them to the true feare and seruice of the Almighty, from all such manners as were found among the Gentiles. For then still his holinesse and puritie was enforced vpon them. Finally, the cõmodities, which the feare of the Lord being once had, wil bring vnto vs, are exceeding large and great. For first, it will make vs holy and frameable vnto Gods will, in auoiding those things which he hath condemned, and in performing those things, which he hath commanded. *The feare of the Lord* (saith *Salomon* in *Prou.* 8. 13.) *is to hate euill, as pride and arrogancie, and the euill way.* Where he sheweth, that in what measure any one feareth God, in the same measure, he doth loath and detest all euill; yea not onely the open & abhominable sinnes, which the world doth condemne, but the most secret and hidden. For he saith not, to hate euill, as murther and adultery, but pride & arrogancy, which lie in the heart, and do not shew themselues to the world, yet he that feareth God, will hate them. Secondly, it wil make vs blessed and happy in all our wayes. *Blessed* (saith *Dauid* in *Psal.* 128. 1.) *is euery one, that feareth the Lord, and walketh in his wayes.* This reason the sweet Singer of Israel hath alleaged in *Psal.* 34. 9. when he saith, *Feare the Lord, ye his Saints, for nothing wanteth in them that feare him*: nothing he meanes, which is good and wholesome for them, as he speakes elsewhere, saying: *The Lord will giue grace and glorie, and no good thing will he with-hold from them that walke vprightly.* Psal. 84. 17. So that the feare of the Lord brings with it alwayes a plentie of all good things, & comes laden with the blessings of God, wheresoeuer it comes. For all these causes now rehearsed should we feare the Lord, and in reuerence endeuor to please him.

Vse. The vse that we must make of this, is first, to condemne those that haue not the true feare of the Lord before their eies. Alas their case is miserable. For they serue not the true and liuing God, what shew of religion soeuer they do make, or what brags soeuer they do giue forth concerning the same. For seeing the feare of God is the

the very beginning of wisedome, and the foundation or ground-sill of Gods worship (as hath bene proued vnto you already,) it is vnpossible, that either they should haue any true wisedome in them, or else religiously should serue the Lord, when they want this feare, the only cause and fountaine thereof.

Secondly, this may serue to stirre vs vp to get the feare of the Lord vnto our selues, and to labor by all meanes possible to bring our hearts thereunto, that so we may truly say of our selues, that the Lord is our feare and our dread. But against this it may be obiected: first, that perfect loue doth cast out feare, according to *Iohns* words in 1. *Iohn* 4. 18. Secondly, that we are deliuered from our enimies, that we should serue the Lord without feare, as it is in *Luk.* 1. 74. To this I answer, that perfect loue doth cast out hellish feare, and that slauish or seruile one, whereof we spake before, that makes man to tremble before God for feare of punishment, and to flie from him, as from a terrible Iudge; but on the contrary side it causeth that holy and childish feare (mentioned also before) that makes man more carefull to come vnto him, and to worship him as he ought to do. From the former of these we are deliuered, but not from the latter. *We haue not receiued the spirit of bondage* (saith *Paul* in *Rom.* 8. 15.) *to feare againe, but the Spirit of adoption, whereby we cry Abbah, Father.* So that true loue is so farre off from casting out this holy feare of adoption, or reuerence, whereby we are drawne to hate sinne in loue towards God, and not for punishments sake; that it doth bring it in, and establish it within vs. Yet this is to be noted by the way, that seruile feare is a good meanes at the first to bring vs vnto God. For it prepareth a place for the holy Ghost to bring him into our soules, as the bristle bringeth in the thrid: but when he is once entred into vs, and hath taken vp the possession of our soules within vs; then this feare is gone, as the bristle is when the thrid is entred into the hole. Besides this you must marke, that as the children of God are not by and by perfect, so a peece of this feare may still remaine in them: wherupon some make a feare, which is in the midst of these two feares, the filiall and seruile, calling it *timor initialis, an entring feare,* reaching out her right hand vnto the one, and her left hand vnto the other, being found euen in men renued by the Spirit of

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loue, whose sanctification is but begun; and therefore as they feare separation from God by offence, which belongeth vnto filiall feare, and proceedeth from loue: so they feare punishments and euils, which God hath prepared for the offendors; which belongeth to seruile feare, and proceedeth from the same. But to proceed on, the feare that is here required of vs, and which is to last for euer, is that feare of reuerence, whereby we beholding on the one side our owne paruitie and smalnesse, and the excellency of our God, and his incomprehensible Maiestie on the other side, dare not lift vp our selues against him, but do stand in awe of him with all reuerence, being loath to offend him in any thing, and most carefull to please him in all things. It is such a feare as is in louing children towards their parents, in dutifull wiues towards their husbands, and in faithful subiects towards their Princes. The fountaine whereof is loue, and a due consideration of his excellency euery way aboue vs. To this feare must we stirre vp our soules euery day. And so farre as we would either worship God aright, or haue his blessings powred downe vpon vs (whether for this life, or the life to come) we must striue and contend with our soules and hearts to bring them hereunto, that so we may alwayes reuerence and dread the great name of the Lord of hosts. Doubtlesse we shall neuer serue the Lord aright, or become happie and blessed, vntill this be brought to passe. Well we may performe some duties in outward appearance, but we shal neuer looke to all with a good heart and conscience within: and how soeuer we prosper and flourish for a while, yet woe and destruction will ouertake vs at the last. But let his feare be once planted within vs, then shall we inwardly and from the heart, haue a respect vnto all his commandements, and be most carefull to please him in all things. And then againe shall we prosper and flourish for euer, not only in this world, but much more in the world to come. If any then shall come vnto vs, to entice vs vnto any wickednesse whatsoeuer, as *Potiphars* wife came vnto *Ioseph*, & enticed him vnto vncleannes; we shall not consent vnto him therein, no more then he did vnto her, who was kept therefrom by the feare of his God. And if any crosse then shall begin to assault vs, and to lie heauie vpon vs, the Lord will be ready to remoue it from vs, & to supply on the other

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side all our defects & wants whatsoeuer. For he is alwaies present with them that feare him,& there is no good thing,but they shall haue the same from him,as you haue heard already. Wherefore looke you to this your duty,and feare ye the Lord your God.Remember, that he is your Father, your Master, your Sauiour, your Benefactor,your King,and one that is full of power and maiestie, and of such pure eies,that he cannot endure any corruption whatsoeuer. For shall the child feare his father, the seruant his maister, the subiect his king,the poore his benefactor,the redeemed his sauiour,the weaker his stronger, the baser his more honorable, and the loose persons such as are stayd and graue for religion? And yet will not you feare the Lord your God,who is all these vnto you? Yes, yes, we would do it, may you say, but what course shall we take to attaine thereunto? You must do these things. First, you must deny your selues quite, and renounce vtterly all the carnall wisedome,that is in you.As *Salomon* saith in *Prou.* 3.7. *Be not wise in thine owne eies,but feare God,and depart from euill.* As though a man could neuer feare God,so long as he is well conceited of his owne wisdome.And indeed no more cā he;For the wisdome of the flesh is enmitie to God,and will not be subiect in any sort vnto his law. *Rom.*8.7. Secondly, you must pray heartily vnto the Lord for his heauenly grace to helpe you in this respect.For it is he alone, that must bestow this feare vpon you:for otherwise you can neuer haue it, who of your selues can do nothing,no not so much as think one good thought,as *Paul* doth confesse of himselfe in 2.*Cor.*3.5.Lastly, you must often and seriously thinke on all the reasons before going,as also deeply meditate with your selues vpon Gods fearefull iudgements, which he hath executed vpon sinners from time to time.For this will breed in your hearts a sense & awe of his Maiestie,as we may see by many stories in the Bible, and namely by that which is written in the *Acts* of the Apostles, *chap.*5. *verse* 11. where you find,that feare came on all the Church,and on as many as heard what iudgement fell vpon *Ananias* and *Sapphira* his wife, when both of them fell downe at *Peters* feete, and yeelded vp the ghost before him.Wherefore performe these things with care and conscience, and no doubt, but you shall haue the true feare of the Lord at the last within you.

Hitherto of the first point, now followeth the second, which is ioy. *And reioyce*, saith the Prophet. In the entrance of the Psalme it is euident, that they were grieued against the Lord, and that they did, as it were, loathe and abhorre him; but now on the contrary side they are willed to reioyce in him, and to be glad in his behalfe: and there is good reason for it too, not onely because he hath set such a good and bountifull king ouer them, as his Sonne is; but also because he himselfe is so sweete a God, and his seruice so pleasant and beneficial as it is. Then as men do desire to haue their seruants to reioyce in them, and in their seruice, and to doe whatsoeuer they doe with cheerefull hearts: so the Lord would haue them his seruants to reioyce in him & in his seruice, and not to go about his busines with murmuring and repining soules, but with cheerfulnesse and alacritie of spirit. Learne we then from hence this
Doct. doctrine: that we must reioyce and be glad in the Lord our God, and in all that seruice, which we do performe vnto him. To this we are exhorted in many places of the word. *Be glad ye righteous* (saith *Dauid* in *Psal.* 32. 11.) *and reioyce in the Lord, and be ioyfull all ye that are vpright in heart.* Likewise *Paul* writing vnto the *Philippians* in the 4. Chap. and 4. verse thereof, he doth stirre them vp vnto the same duty, saying: *Reioyce in the Lord alway, againe I say, reioyce.* But those places, which are in *Esay* 54. 1. and in *Zophonie* 3. 14. *&c.* are excellent for this purpose, if they be well considered of, and therefore (I pray) reade them at your leisure, and marke them well.

Reasons. But to leaue the doctrine, which is cleare and euident of it selfe, and to come to the reasons of it, to consider with our selues, why we should do it, they are in number these two. First, because he doth excell and passe all the creatures in the whole world for all good things whatsoeuer. For we are wont to reioyce in such things as are singular, and do go beyond others for goodnesse. As for example, if a man hath a faire beautifull woman to his wife, passing other women for beautie or pulchritude: Or if he hath a goodly child of admirable parts to his sonne, excelling other children for learning, and other rich endowments: Or lastly, if he hath a stately commodious house for his dwelling, ouer-matching all other houses in the country about him, for pompe and necessa-

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ry vses; how much doth he reioyce in these? daily experience doth teach vs, that they are the only ioy and delight of his soule. And euen so should it be with vs in regard of our God: for he doth passe and excell all others whatsoeuer, as in wisedome, in mercy, in iustice, in power, in loue, in goodnesse, in glory, and the rest. And therefore we should reioyce in him, and make him our sole delight and pleasure.

The other reason is this, because he doth, and also is most able to do vs most good, and to blesse vs both here in this world, and also in the world to come. For it is an vsuall thing with vs euermore to reioyce in those things, which are good and profitable vnto vs, and the more commodious and beneficiall any thing is vnto vs, the more commonly do we reioyce and delight therein. I need not demonstrate this vnto you by any examples. For you know it too well your selues. Doubtlesse, if any of vs haue but a friend, who is alwayes kind and louing vnto vs, as being ready still with his horse to lend it vs, with his plough to labour for vs, with his money to lay it out vpon vs, and with his body to go and come at our desire for our profite and emolument, we cannot but greatly reioyce in him, and be exceeding glad, that euer we met with such a good and faithfull friend. But behold (dearely beloued) the Lord our God doth passe him by many and infinite degrees: for all that we haue we haue from him, he doth neuer faile vs, but he doth helpe vs euery day and night, and he is able to do vs good for euermore; to blesse vs here, and all that we haue, and to crowne vs with glory hereafter in the heauens aboue, where shall be ioy, and no sorrow; health and no sickenesse; holinesse and no wickednesse; glory and no shame; riches and no pouerty; life and no death; and in one word, happinesse, and no misery. And therefore there is great cause why we should reioyce and be glad in him.

This then plainly reproueth such as take their delight and pleasure in worldly matters, and in the vanities of this life, but not in the Lord, nor his wayes. Some you shall find reioycing in their wisdome; some in their riches; some in their strength; some in their parentage; some in their honors; some in their sports; some in one thing and some in another: but few in the Lord and his seruice. *Vse.*

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But this is condemned you may see in *Ieremy* 9.23.24. where the Lord doth forbid the wiseman to glory in his wisedome, and the strong man to glory in his strength, and the rich man to glory in his riches; and doth command all to glory in him, and his knowledge. And therefore *Paul* doth say, *Let him that reioyceth, reioyce in the Lord.* 1.Cor.1.31.&2.Cor.10.17.

Secondly, as this doth controlle them, who take no pleasure in the Lord, but do go about his seruice with vnwilling and heauie hearts, like vnto the Beare, that is drawne to the stake: so it doth teach vs, that that is but a slaunder, which is cast out against vs, when men say, that Religion breeds melancholy, and cuts off all mirth and ioy. For here you see, we are called vpon to reioyce: and this ioy also that is in vs, is exceeding large and great. For *Peter* doth shew, that it is vnspeakable and glorious in 1.*Pet.*1.8. when he saith, that *we do beleeue in Christ, though we see him not, and do reioyce in him with ioy vnspeakable and glorious.* And *Esay* also doth shew (in chap.9.3.) that it is like the ioy in haruest, and as men reioyce, when they diuide a spoyle. True it is, that religion doth cut off all wicked and prophane mirth and ioy; but as for that, which is holy and good, consisting in the Lord and vpright waies, it doth bring that in, and daily increase it in our soules. For as *Paule* doth teach vs in *Rom.*14.17. *The kingdome of God standeth not in meate and drinke, but in righteousnesse, and peace, and ioy in the holy Ghost.* As here is righteousnesse in the Church or Kingdome of God, so here is peace and ioy, which the holy Ghost doth worke in the hearts of men. You may see in *Psal.*68.3.& *Psal.*106.5. that reioycing doth belong to the people of God. *But the righteous* (saith the Prophet in the former of these two places) *shall be glad and reioyce before God, yea they shall leape for ioy.* And againe he saith in the latter of them: *Remember me, ô Lord, with the fauour of thy people, visit me with thy saluation, that I may see the felicity of thy chosen, and reioyce in the ioy of thy people, and glory with thine inheritance.* The musicke that was vsed vnder the Law in the Temple may well declare this thing: for that was typicall, and figured out the true ioy and mirth, which should be in the Christian Church, where is the assurance of the remission of sinnes, and life eternall. Surely to speake all in one word, Gods children haue more ioy of

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heart then the wicked haue, as *Dauid* doth declare in *Psal.* 4.6 and this their ioy also is of longer continuance: for it shall neuer be taken from them, as our Sauiors words do import, in *Ioh.* 16.22.

Finally, out of this we may learne, to striue against our sorrow and pensiuenesse, that so we may reioyce still in the Lord and his wayes. For seeing we are called vpon for this duty, we must performe it. We must reioyce and be glad in the Lord, as the Church doth speake of her selfe in the *Canticles*, *Chap.* 1. *ver.* 3. Howsoeuer we may mourne sometimes for our sinnes, and be pensiue for our transgressions: yet we must not suffer our sorrow to ouercome vs, but we must ouercome it, and breake out into ioy and mirth before the Lord. And this our ioy and mirth must not be in feasting, in playing, and in wickednesse, according to the course of this world, but it must be in spirituall matters, and in the holy exercises of religion, which do belong vnto the Lord. We must go about the businesse of our God, and his holy seruice, as chearfully, and as willingly as if we went vnto a feast; and take as great delight and pleasure therein, as we do in any banquet whatsoeuer; according vnto the example of *Dauid*, and others, spoken of in *Psalm.* 42.4. who are said there to go into the house of God with the voyce of singing and praise, as a multitude that keepeth a feast. And that this may the better be performed of vs, we must first labour to be fully reconciled vnto God, & to be assured that he is become our God and Sauiour. For otherwise we shall neuer reioyce in him aright, but rather detest and abhorre him. Secondly, we must know and remember, that the seruice which he doth require of vs, is a reasonable seruice; and that there is a great reward layd vp for them which shall do the same. For otherwise it will be grieuous and irksome vnto vs; but this will make it easie and pleasant, and as sweet to vs, as the hony, or hony combe; as *Dauid* doth speake of it in regard of himselfe, in *Ps.* 19. 10. Wherefore looke (I pray) vnto both these things, that so the Lord and his seruice may be vnto you, the very ioy, and reioycing of your hearts. And in any case be neuer quiet or at rest, vntill you haue brought your hearts to this, euen to reioyce in the Lord your God, as it is here in our text required of you. For this ioy being once had, will be maruellous commodious and beneficiall vnto

you. For first, it will bring comfort vnto you in the midst of all your troubles, and take away the sharpnesse thereof from your soules. Secondly, it will helpe the good estate of your bodies, and make them the more strong and healthfull. For *a ioyfull heart (saith Salomon in Prou. 17.22.) causeth good health, but a sorrowfull minde drieth the bones.* Thirdly, it will fit you for the seruice and worship of the Almighty, and cause you to be very prompt & expert in doing the same. For the heart is fittest for holy duties, when it doth reioyce, as *Elisha* was to prophesie when the musitian plaied. 2. *King.* 3. 15. Finally, it will confirme you in your holy religion, and so establish you in the same, that you shall neuer shrinke away from it while you liue. For we are neuer weary of that, wherein we do reioyce, but the more we do the same, the more greedy still are we for to do it, and it is a kinde of death vnto vs for to leaue it. And yet wil you not for all this reioyce in the Lord? Remember your selues, and labour for to do it, and giue no rest (I say) vnto your soules, vntill you can bring it to passe. And so I come vnto the last poynt, which is *Trembling.*

As we must reioyce in the Lord, nothing doubting of his loue and good will towards vs, so we must tremble before him, carrying our selues with all reuerence and lowlinesse towards him, as it doth become vs. And therefore the Prophet doth adde, *in trembling. Reioyce* (saith he) *in trembling.* It is manifest in the former part of the Psalme, that they were high-minded, and stout against the Lord, in that they did take vp weapons and armes against him: but now the Prophet would haue them to tremble and quake before him, and to do all seruice vnto him with humblenesse and lowlinesse of minde. Where there is ioy and gladnesse of heart, there oftentimes do men forget themselues, and become too bold and malapert. Now, lest they should do the like, they are commanded here not onely to reioyce in the Lord, but also to tremble before him, that so there might be found in them no lightnesse or wanton behauiour, but all reuerence and graue carriage whatsoeuer, with an humble soule, not lifting vp themselues in any of their workes, but euen trembling before him, that is the Iudge of the world. Whence we collect this do-

Doct. ctrine, that euery person must quake and tremble before the Almightie.

Almightie. *Paul* shewes in *Philipp.* 2. 12. that we must worke out our saluation with feare and trembling. There are two great euils which do hinder mans saluation. The one is carnall securitie: the other is the pride of the minde. Carnall securitie makes a man too negligent in the doing of good workes, and doth cause him oftentimes to fall into many offences, and sinnes. And pride doth make him too arrogant in his good workes, when he hath done them, and causeth him often to attribute that vnto himselfe, which doth belong onely vnto the Lord and his grace. Herein the diuell hath a great stroake, and skill. First, he laboureth to keepe vs from good workes, by making vs secure and careleſſe. Then secondly, if he cannot preuaile therein, he endeuoureth to make vs proud of our good workes, by lifting vp our soules with an high conceipt therein. Against both these doth the Apostle here go about to arme the *Philippians*. First, setting feare against carnall securitie: then, trembling against the pride of minde. And as there the Apostle dealeth, so doth the Prophet here in our text. He would not haue vs onely to feare the Lord, but also to tremble before him. The like in effect we haue in *Hebrewes* 12. 38. Where the Apostle sheweth, that seeing we doe receiue a kingdome, which cannot be shaken, it is our part to haue grace, whereby we may so serue God, that we may please him with reuerence and feare. So that nothing must bee done in the seruice of God lightly or arrogantly, but all with great reuerence, and humblenesse of minde, whereby we tremble before him and feare his iudgements.

The reasons hereof are two. The one is, because the Lord doth delight in such, and regard them much, as we may see by his words in *Esay* 66. 2. when he saith: *And to him will I looke, euen to him that is poore, and of a contrite spirit, and trembleth at my words.* For we must alwaies do that, which will be well pleasing vnto God, & cause him to take a delight and pleasure in vs, considering that his loue is better then life it selfe. *Psal.* 63. 3. The other is, because the Lord doth resist the proud, and such as be arrogant, and cannot in any case endure them; as may be seene by our Sauiours words, when he made mention of the bragging Pharisie, & poore Publican, in *Luk.* 18 9. *&c.* For after he had shewed what both of *Reasons.*

them had done, and how the latter of them was more iustified in the sight of God then the former, he gaue this reason of it, saying: *For euery man that exalteth himselfe shal be brought low, & he that hũbleth himselfe shall be exalted.* For we must euermore auoyde that which will cast vs out of the fauour of God, and bring his iudgements vpon vs.

Vse. This then may serue to pull them downe who are proud and hautie. *Behold* (saith *Habakuk* in chap. 2. 4.) *he that lifteth vp himselfe, his minde is not vpright in him.* There is no goodnesse in such. They can neuer serue the Lord aright, but they will alwaies marre euery good thing which they take in hand. Looke vpon thẽ euen in holy assemblies; if they tremble not before the Lord, nor quake at his iudgements, you shall finde them euermore vnreuerent therein. They will neither be attentiue, neither yet will they bow and becke, as they ought to do: either they will talke, or sleepe, or gaze about, or reade of some other matter in a booke, then of that which is in hand; or thinke on things at home or abrode, or go out before all is ended, or laugh and grin when they should rather mourne and weepe, or do the like; yea when they should kneele lowly vpon their knees, they either sit or stand, or bow their bodies but a little. Such vnreuerence and stoutnesse is found amongst them from time to time.

But here for our selues, we must learne to be humble and lowly, as Christ our Sauiour was. And as we looke to be respected by God, and not to be plagued by him, we must labour to draw our hearts vnto a trembling and a quaking before him, that so we may carry our selues reuerently in his worship at all times: and when we haue done all that we can doe, not trust in any thing, but think our selues to be vnprofitable seruants, and to come too short of our duties by many degrees. But what shall we do, will you say, to attaine to this? We must performe these things. First, we must pray to God, that hee would humble vs, and bestow vpon vs meeke and lowly hearts. For by nature all of vs are proud and arrogant, like to *Euah* our first mother, who would not be subiect to God, but be as a God herselfe: and of our selues we cannot be humble and lowly when we would be, but God must humble vs and make vs lowly; who said in *Zophonie* 3. 12. *Then will I leaue in*

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the midst of thee an humble and poore people, and they shall trust in the name of the Lord. Secondly, we must consider often with our selues, how base and vile we our selues are, and how glorious and full of Maiestie the Lord is. For by this consideration it may come to passe, that we shall cast our selues downe before him in most humble & submissiue maner, as *Abraham* did, when he acknowledged, that he was not worthy to speake vnto the Lord, because he was but dust and ashes. *Gen.* 18.27. And as *Esay* did, when he cried out and said: *Woe is me, for I am vndone; because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips. For mine eyes haue seene the King and Lord of hosts.* Esay 6.5. Thirdly, we must alwayes remember, that all the seruice which we can do vnto the Lord, is due vnto him; that our best righteousnes is as a polluted garment; & that if the Lord should enter into iudgement with vs, to reward vs according to our wayes, we could not answer him one for a thousand, or be able to stand before him, or appeare iust in his sight. Lastly, we must set before our eyes all the iudgements of the Lord, which he hath executed vpon men for their transgressions, and which he hath in great store for all such, as shall stand stoutly out against him, and breake his commandements. For they may quaile vs, and breake the stony rocke of our soules to peeces, and make vs cry out with *Habakuk*, saying: *When I heard, my belly trembled, my lips shooke at the voyce, rottennesse entred into my bones; and I trembled in my selfe, that I might rest in the day of trouble. For when he commeth vp vnto the people, he shall destroy them.* Hab. 3.16. Remember these things, and performe them.

Thus farre for the duty belonging vnto God the Father: now followeth the duty, which belongeth vnto God the Sonne. Wherin consider first, what must be done vnto him, then the Reasons to moue vnto the same. The duty to be performed is this; they must *Kisse the Sonne.* The vse of a kisse in the holy Scripture is twofold, one of subiection, as in 1. *Sam* 10.1. where it is sayd that *Samuel* did kisse *Saul*, when he annointed him to be king of Israel: for this was in token of his subiection vnto him. And in this sence also is it taken in 1. *Kings* 19.18. where the Lord told the Prophet *Eliah*, that he had left 7000 in Israel, whose knees had not bowed vnto *Baal*, and whose mouth had not kissed him. Another of loue and

kindnesse, as in *Genes.* 45.15. where you find *Ioseph* kissing all his brethren, and weeping vpon them: for this was in token of his loue and good will, which he did beare towards them. And so also is it taken in *Rom.* 16.16. where the Apostle doth will the Saints to salute one the other with an holy kisse. Here in this place it may be taken in both the significations: for it was their part both to loue Christ, and also to be subiect and obedient vnto him. And therfore they must kisse him, not onely in signe of homage and subiection, but also as a sure pledge of their loue and faithful trust, which they will performe towards him. Yet chiefly the former of these is meant, and not the latter. Howsoeuer, from hence we gather this doctrine, that as we must honour and serue the Father, as we were taught in the former verse, so we must honor and serue the Sonne, as you see here plainely in this verse. The same doctrine doth our Sauiour himselfe beate into mens heads in the first chapter according to S. *Iohns* Gospel, and the 23. verse thereof, where he doth set downe a reason, why the Father iudgeth no man, but hath cõmitted all iudgement vnto the Sonne: *Because* (saith he) *that all men should honor the Sonne, as they honor the Father:* and thereupon doth conclude, that he that honoreth not the Sonne, the same honoreth not the Father, which hath sent him.

Doct.

Reasons. Now the reasons for this doctrine are two. One because he hath redeemed vs, and set vs free by a deare ransome from all our enimies. As the men of Israel said to *Gideon, Reigne thou ouer vs, both thou and thy sonne, and thy sonnes sonne; for thou hast deliuered vs out of the hands of* Midian. *Iudges* 8.22. So wee may say to him in this respect, Reigne thou ouer vs, both thou and thy Spirit, and thy Spirits holy word; for thou hast deliuered vs out of the hand of the diuell. And this is the reason that is pressed in the fift chapter of the *Reuelations*, by all the Saints and Angels that are in heauen, why Christ is worthy of honour and glory, euen because he was killed, and by his bloud hath redeemed vs to God, and made vs Kings and Priests vnto him. Likewise *Paul* doth shew, that this was the end wherefore he died for vs and rose againe, namely, that he might be Lord both of the dead and quicke, as it is in *Rom.* 14.9. The other reason is this, because he will hereafter glorifie vs, and take vs to himselfe vp

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into the heauens, where he is, according to his promise in the be-beginning of the 14 chapter of Saint *Iohns* Gospell. For this is the reason, which he vsed vnto his Apostles, to encourage them on vnto all dutifull seruice vnto himselfe, in the latter end of the 19. chapter of *Mathew*. For when they did aske him, what they should haue, which had forsaken all to follow him, he answered them and said: *Verily, I say vnto you, that when the Son of man shall sit in the throne of his Maiestie, yee which followed me in the regeneration shal also sit vpon twelue thrones, & iudge the twelue tribes of Israel. And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, he shall receiue an hundred fold more, and shall inherite euerlasting life.*

The vse hereof is first, to teach vs the woefull estate of all Iewes, Turkes, and others who know not Christ aright, nor yeeld any reuerence or worship vnto him, as vnto God the Father. For, as after it doth follow, they must needs perish and be destroyed for euer. There is no saluation or life eternall to be had of them, but they shall be sure to be damned in hell for euermore. For as it is in *Iohn* 3.18. *Euery one that doth not beleeue in him, is condemned already.* And as it is in 1. *Ioh.* 5.12. *he that hath not the Sonne of God, hath not life*: he meanes eternall life, for of that did he speake in the former verse. *Vse.*

Secondly, this must awaken vs vp all, and stirre vs to the execution of all such duties, as we do owe vnto the Son: we must not onely know what he is aright, either in regard of his person, or of his office, but we must withall performe all loyall and faithfull seruice vnto him. We must kisse him, that is, soundly loue him, and carefully obey him in all his commandements. Learne we then his statutes, and let vs euermore obserue and keepe them. Whereas he hath a yoke, & hath commanded vs to take the same vpon vs, *Math.* 11.29. let vs not fling it away, or withdraw our neckes therefrom, but with patient soules let vs submit our selues vnto it, knowing that we must obserue and keepe whatsoeuer he hath commanded vs, as it is in *Math.* 28. 20. Happy were we if we could once say to Christ, as the children of Israel did to *Iosuah* saying: *All that thou hast commanded vs, we will do; and whithersoeuer*

uer thou sendest vs, we will go; whosoeuer shall rebell against thy commandement, and will not obey thy words, in all that thou commandest him, let him be put to death. Iosuah 1.16 17.18. Cause there is great wherefore we should do this. For what? Shall he die a cursed and shamefull death for vs, to deliuer vs from hell and damnation? and yet shall not we obey him? and through loue do his commandements? Againe, doth he daily bestow vpon vs great benefites? and do we looke to be glorified by him at the last? and to haue glory and honour, and immortality through his meanes? And yet shall not we loue him? and be well content to take vp his yoake, and to do whatsoeuer he shall command vs? But yet alas we do dishonour him continually; we can blaspheme his name and sweare by his wounds and blood, and vse his titles of Christ and Iesus vnreuerently: but where is a man almost that doth worship him aright, and loue him as he ought to doe? What? Could *Nebuchadnezzar* and all the States men of his Prouinces make a law, that whosoeuer would not fall downe before the golden image which they had made, and worship the same, should be cast into an hot fiery furnace, and there be consumed to death? And shall not we so much as dislike with our selues, and inflict some punishmēt vpon our owne persons, when we cannot bring our soules to fall downe before Iesus Christ, the most glorious image of God the Father, and worship him? For as for that image, it was nothing else but a dead peece of gold, and a matter of detestable idolatry, to be abhorred of euery one. But as for this image, it is a liuing and almighty God, and a thing of great ioy to all the world, to be embraced of all persons, as bringing life & blessednesse vnto all. To conclude this point, I beseech you deare brethren, euen as you regard your owne saluation, and happinesse for euermore, loue him, and do whatsoeuer you can for him; and call him not onely your Lord, as many do, but honour him also as your Lord, as few do; and fulfill all his commandements from time to time, as you ought to do.

Reasons. And so I come to the reasons, which may moue you hereunto. In number they are two. The one is taken from the euill or inconueniences, which otherwise will happen vnto vs, if we doe neglect this our duty towards Christ. The other is drawne from the

the benefite or commodity, which we shall enioy, if we do performe it, as we ought to do. The former of these is set downe in these words, *Lest he be angry, and ye perish in the way, when his anger shall suddenly burne.* The latter in these words, *Blessed are all that trust in him.* Both these do yeeld vs a large field to walke in, but I will be very succinct and briefe in handling them.

Lest he be angry (saith the text) that is, lest he be offended and displeased with you for it. Here is the first euill or inconuenience that will fall out vpon the neglect of our duty vnto Christ. It will cause him to be angry, and much offended with vs for it. (*And ye perish*) that is, lest you your selues be destroyed, and come to perdition. Here is the second euill or inconuenience that will fall out vpon the passing ouer of our obedience vnto him. He will not spare vs, but he will punish vs and destroy vs for the same. And this destruction of ours is amplified by two things. The first is by the circumstance of the time: for as we shall perish, so shall we perish in the way, that is, before that we can come to our iourneyes end, and fully accomplish such things as we go about, and do intend to performe; which no doubt will be a great griefe vnto vs. For it is a griefe vnto a man to perish at any time, but a greater griefe by farre is it vnto him, to perish in the midst of his busines, and to be cut off by death, or any other iudgement of God, before he can dispatch such matters as he is most desirous for to do. The other is by the suddennesse of it, or rather by the certaintie of it, touched in these words, *When his wrath shall suddenly burne*, or as others reade it, *If his wrath shall burne though neuer so little.* Of these two readings the latter is the best, as most agreeing with the circumstance of the place, and the words in the Hebrew text: for they are these, *Chi iebegar chimengat*, that is in our English tongue word for word, *when he shall burne, though but a little*; or thus: *though he shall be wrathfull, albeit neuer so little.* The last word of all called *chimengat* doth not signifie suddenly, as it is translated in our Bibles, but it doth signifie though neuer so little or but a little; for it is compounded of *chi* and of *mengat*, the which *mengat* doth come of the verbe *Mangat*, that importeth to diminish, or to make small. And hereby I say, the certainty of their perdition is noted out: for if they shall perish when he is but a little angry, they must ne-

uer looke to escape that do anger him greatly, and prouoke him daily to wrath by their sins and disobedience; but be assured of destruction as the coate that is vpon their backe: as it is in our Prouerbe. Thus in a few words you see, that there are two euils or inconueniences, which fal out vnto all such as wil not loue Christ, & obey him. The one is the anger of Christ against such; & the other is his iudgments proceeding from that anger, which he wil powre downe vpon thē to their vtter ouerthrow & destruction. And both these are vrged by the Prophet, to draw vs to all dutifull seruice & subiection vnto him. Wherfore let vs consider here first, what is noted of Christ, & of those that wil not submit thēselues vnto him, as they ought to do: then secondly, what vse we must make therof.

Touching the former of these, there are foure things noted and set downe. The first is, that Christ will be angry with men, that do disobey him. Looke how we are offended and displeased with our children and seruants, and such others as are vnder vs, when they are stubburne and wilfull, refusing to do our commandements, and to submit themselues vnto vs: So is Christ Iesus our Sauiour offended and displeased with all such, as will not do homage vnto him, and walke according to his commandements, but will do whatsoeuer seeme good in their owne eyes, & follow the pleasures of their owne hearts. The second is, that he will not spare such, but destroy them, and bring most heauy plagues and iudgements vpon them. For howsoeuer they may flourish and prosper for a time, yet in the end they must come to perdition. As we, when we are angry & wrathfull with our people for their transgressions and offences against vs, do beate them and lay them on, according to the qualitie and quantitie of their deserts: So will Christ deale with them, that breake out daily against his Maiestie, and will not submit themselues vnto his gouernement; he will take them and beate them, and lay them on stroke vpon stroke, vntill he hath crusht them all to peeces. The third is, that the wicked shall neuer accomplish their purposes to the full, but in the very way, as they are going about their practises, they shalbe arrested, & be brought to perdition, like the fishes, that are taken suddenly in the net, and the birds that are caught in the snare, euen while they hunt after their prey, and do seeke for food to nourish themselues withall.

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The fourth and last is, that though Christ be mercifull, and the sweet Sauiour of the world, and so full of loue and compassion, that he was content to lay downe his life for his enimies; yet when he is once angry, albeit but a little, there is nothing but death & destruction with him. His wrath is like the roaring of a Lyon, howsoeuer his fauour be like the dew vpon the grasse; and he that prouoketh him to anger sinneth against his owne soule. This, euen this, all shall confesse at the last, when the kings of the earth, and the great men, and the rich men, and the chiefe Captaines, and the mightie men, as well as others, shall hide themselues in dens and among the rockes of the mountaines, and say to the mountaines & rocks: *Fall on vs, & hide vs from the presence of him, that sitteth on the throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can stand?* as it is in the latter end of the sixth chapter of the booke, called the *Reuelations*.

All these points are worthy to be stood vpon, but I will referre them to your owne meditations. The vse that we must make of them is this, that we stirre vp our soules by the due consideration thereof, to the true seruice and worship of Christ, that so we may honour and kisse him, as it doth become vs. For they are alledged (you see) for this end and purpose. Wherefore let them awaken and rouze vp your soules vnto this your duty. For why should you anger your sweet Sauiour! or procure death and damnation to your selues! You will do many things to please your friends, & runne (as we say) through thicke and thin, to auoide their wrath and anger, who are in authority ouer you, and may worke you a displeasure at their wils: and will you not then labour to please Christ, who is your deerest friend in all the world? and to do any thing to escape his wrath and anger, who hath all supreme authority ouer you, and who may plague you euery houre at his pleasure? Againe, you will abstaine from many things for feare of punishment, and do sundry matters, which are euen contrary to your nature and likings, to auoide shame and destruction: and will you not then become obedient vnto Christ, abstaining from such sins, as he hath condemned, & performing such duties as he hath commanded, that he may not punish you and bring shame and destruction vpon you for euermore? I pray, thinke on these things most

Vse.

throughly, & let them haue a most deepe & serious meditation in your soules, to do them good. And say not with your selues, that Christ is mercifull, and that therefore we shall do well, and see no euill, howsoeuer we do offend; for he will forgiue vs all, and receiue vs to fauour againe. But remember alwayes what is in our text, namely, that he will be angry with vs, vnlesse we do kisse him, & that if his wrath burne neuer so little, we must needs perish, and that in the way, before we can bring our worke to an end. Oh deceiue not your owne soules, he is euen a consuming fire to burne vp all those that do disobey him. *Those mine enimies* (saith he in *Luke* 19.27.) *which would not that I should reigne ouer them, bring them hither, and slay them before me.* He will take then no pitty or compassion vpon any, but he will breake and bruise all to peeces, who shall lift vp themselues against him, be they, whatsoeuer they be; and therefore submit you your selues vnto him, if not for loue, yet for feare of his iudgements, which are most intollerable; some in this world, and others in the world to come.

Hauing thus touched the reason, which is drawne from the dammages which will come to men, that will not obey Christ: let vs now descend vnto that reason, which is deriued from the commodity which they shall receiue, that will obey him. *Blessed* (saith the Prophet) *are all that trust in him.* Though others do perish, & are destroyed, who do withdraw their hearts from him: yet blessed and happy are those, that do depend vpon him, and make him their only trust and confidence, they seruing him aright, as it doth become them. For here it should seeme, that the word *trust*, which is a principall part of that worship and seruice, which man doth owe to Christ, is put for the whole worship and seruice it selfe, by the figure *Synecdoche*, when one part is put for all. And well might the Prophet vse this word before all others, in regard of the iudgments, which he spake of before, to note, that the godly, who haue a care to obey Christ, haue good hope and trust in him, euen in the midst of dangers; that howsoeuer he be angry, and in his anger doth destroy all others round about thē, yet he will spare them, & do thē good. And indeed, Christ is not as some cholericke men are, who in their rage oftentimes will lay on those that are cleare and innocent, as well as such as are guilty, and haue committed the faults;

faults: but he is one that will put a difference betwixt men, and do good to those, that do depend vpon him, and are obedient to his will, though he doth in his rage destroy the wicked, and all such as do rebell against him. Howsoeuer, here we learne this doctrine, *Doct.* that they are blessed and happy, that do relie vpon Christ, & make him their stay and refuge. *Blessed is the man* (saith *Ieremy* in *chap.* 17.7.) *that trusteth in the Lord, and whose hope the Lord is. And blessed is he* (saith *Dauid* in *Psal.* 146.5.) *that hath the God of* Iacob *for his helpe, whose hope is in the Lord his God.* But more particularly concerning Christ (whereas these places speake in generall of the whole Godhead) marke what the Church doth confesse of him in the second chapter of the *Canticles*, and the third verse thereof. *Like the apple tree* (saith she) *among the trees of the forrest, so is my welbeloued among the sonnes of men: vnder his shadow had I delight, and sate downe, and his fruit was sweet vnto my mouth.* Behold, she notes hereout, by a notable comparison, the excellent commodities that she doth receiue by Christ her husband, and the happy estate, that she doth enioy through his meanes. Adde hereunto also, that which the Lord himselfe hath deliuered touching those that are vnder him, and do liue obediently vnto his gouernment, in *Ier. chap.* 23. *ver.* 6. saying: *In his dayes Iudah shall be saued, and Israel shall dwell safely.* So that all that do trust in Christ, are happy and blessed.

And the reason thereof is this, because they shall neuer perish, *Reason.* but haue euerlasting life, as it is oftentimes repeated in the new Testament, and namely in the third of *Iohn*, and the 16. *ver.* thereof; where God the Father is said to haue loued the world so, that he gaue his onely begotten Sonne for it, that whosoeuer did beleeue in him, should not perish, but haue euerlasting life. For in these two things all blessednesse and happinesse doth stand: first, in a freedome from all misery and destruction; then, in a possession of all ioyes, and life euerlasting.

Wherefore let euery one of vs labour soundly and truly to be- *Vse.* leeue in Christ, and to depend vpon him, as vpon a sure rocke, that will neuer deceiue vs. For then you see, we shall be blessed. A man will do much to haue happinesse here in this world, & euery one by nature doth desire the same. And shall not we then trust in Christ to attaine vnto it? Withdraw we our hearts from the world,

and let vs place them wholly vpon him. As they are curſed that do make fleſh their arme, and truſt in man: ſo they are bleſſed that do make Chriſt their arme, and truſt in him. Remember what *Dauid* ſayd touching this matter. *Loe* (ſaith he to God, in *Pſal.* 73. 27. 28.) *they that withdraw themſelues from thee, ſhall periſh, thou deſtroyeſt all them, that go a whoring from thee. As for me, it is good for me to draw neare to God; therefore I haue put my truſt in the Lord God, that I may declare all thy workes.* Let theſe things moue vp our harts to cleaue faſt vnto Chriſt. Doubtleſſe there is nothing wanting in him, which is fit to be in one, on whom we are to place our truſt. There are ſixe things required of ſuch an one. Firſt, power, that he may be able to helpe vs. Secondly, will, that he may be ready to do it. Thirdly, skill, that he may know how to do it. Fourthly, remembrance, that he may mind vs for the doing of it. Fifthly, carefulneſſe, that he may not poſt it off, or neglect it from time to time. Laſtly, boldneſſe, that he may feare no inconuenience to enſue vpon it, to hinder him from the doing of it. But all theſe are in Chriſt. He is able to helpe vs, becauſe he is omnipotent, and can do all things. He is willing, becauſe he loues vs to the death. He is skilfull, becauſe all the treaſures of knowledge and wiſedome are hid in him. He is mindfull, becauſe his eyes are alwayes open vpon vs; as who doth neither ſlumber nor ſleepe, but ſtand alwayes girded in the mids of the ſeuen golden candleſtickes to do them good. He is carefull, becauſe he is touched with our wants and infirmities. Laſtly, he is bold, becauſe he is Lord and King ouer all, and that Lyon of Iudah, that feares nothing. Withdraw not then your hearts from him, but truſt in him moſt conſtantly for euermore.

Secondly, by this we ſee, that godlineſſe is great gaine or riches, as the Apoſtle doth ſpeake: for truſt, here you ſee, brings with it bleſſedneſſe. It is not a barren thing, but fruitfull, it comes laden with all the bleſſings of the Lord vnto vs. Curſed man will ſay, that it is in vaine to ſerue God, and that there is no profit in keeping his Commandements, and in walking humbly before him, as it is in *Mal.* 3. 14. But here we are taught the contrary. The wicked that do rebell, they are caſt downe and do periſh; but as for thoſe which do ſerue Chriſt, and truſt in him, they ſtand vp,

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and are blessed. Then for as much as your labour is not in vaine in the Lord (that I may vse the phrase of the Apostle) be ye stedfast, vnmoueable, abundant alway in the worke of the Lord; and trust you in Christ for euermore, which will thus bring blessednesse vnto you.

Finally, seeing they are blessed that do trust in Christ, euen then, when others perish and are destroyed; we should not feare at any time, but be of a good hope and comfort in the midst of all our calamities, as knowing that then we are blessed and in happy estate, as well as at other times. For Christ doth know how to make a separation betwixt vs that are his friends, and others that are his enimies. Questionlesse, as God did put a difference betwixt the Israelites and the *Ægyptians*, in all such plagues as he sent amongst them, sparing still the Israelites, and punishing the *Ægyptians*: And as he did put a difference betwixt his seruant *Noah* and the old world, sauing *Noah*, and drowning the world: And as he did put a difference betwixt holy *Lot* and wicked Sodome, deliuering *Lot* and burning Sodome with brimstone and fire from heauen: So will Christ put a difference betwixt vs and others, to saue vs, and to destroy them; as we may see most apparantly in *Math.* 25. 32. *&c.* where it is said, that he will gather all nations before him, and that he will separate them one from another, as a sheepheard separateth the sheepe from the goates, sending some to hell, and carying others with him to heauen. Let vs then neuer feare in any perill or danger whatsoeuer, whether of warre, famine, plague, or the like, lest we should perish with the wicked hand ouer head. We see he hath a care of his owne, and what he will do, he can do. If it be good for vs to escape these worldly woes, we are assured we shall, as we are sure we liue. And if otherwise it please him to wrap vs with others in the outward punishment, yet shall we euer be sure to be distinguished from them in the eternall paine; and these outward griefes shall be but meanes to leade vs to euerlasting ioyes.

Wherefore cleaue ye fast vnto him, and feare not: be of good comfort: though others be cursed, yet you shall be blessed. For you see the difference of being religious, and being prophane; of louing Christ, and of loathing him. And this difference here will

make

make a fearefull difference in the world to come, when no man can helpe it, had he the treasure of all the earth to purchase his ease withall; no not one drop of water to coole his scalded and tormented tongue, shall he be able to get with all that euer he possessed in this world; for the loue whereof (against all admonitions) he hath lost himselfe for euer. And therefore remember your selues betime, and turne to the Lord with all your hearts, and serue him in holinesse and righteousnesse all the dayes of your liues, honoring the Sonne, as you honour the Father, and making him your trust and confidence for euer; that so you may be blessed both here in this world, and in the world to come. And so I end.

The end of the seuenth and last Sermon vpon the second Psalme.

FINIS.

CERTAINE SERMONS,

OF THE RICH MAN AND LAZARVS.

Preached by ROBERT HORNE, Minister of the Word of God.

LVKE 12. 21.

So is he that gathereth riches to himselfe, and is not rich in God.

GALAT. 6. 10.

While we haue (therefore) time, let vs doe good vnto all men, but specially to them which are of the houshold of faith,

BIBL. CANT. ACAD.

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